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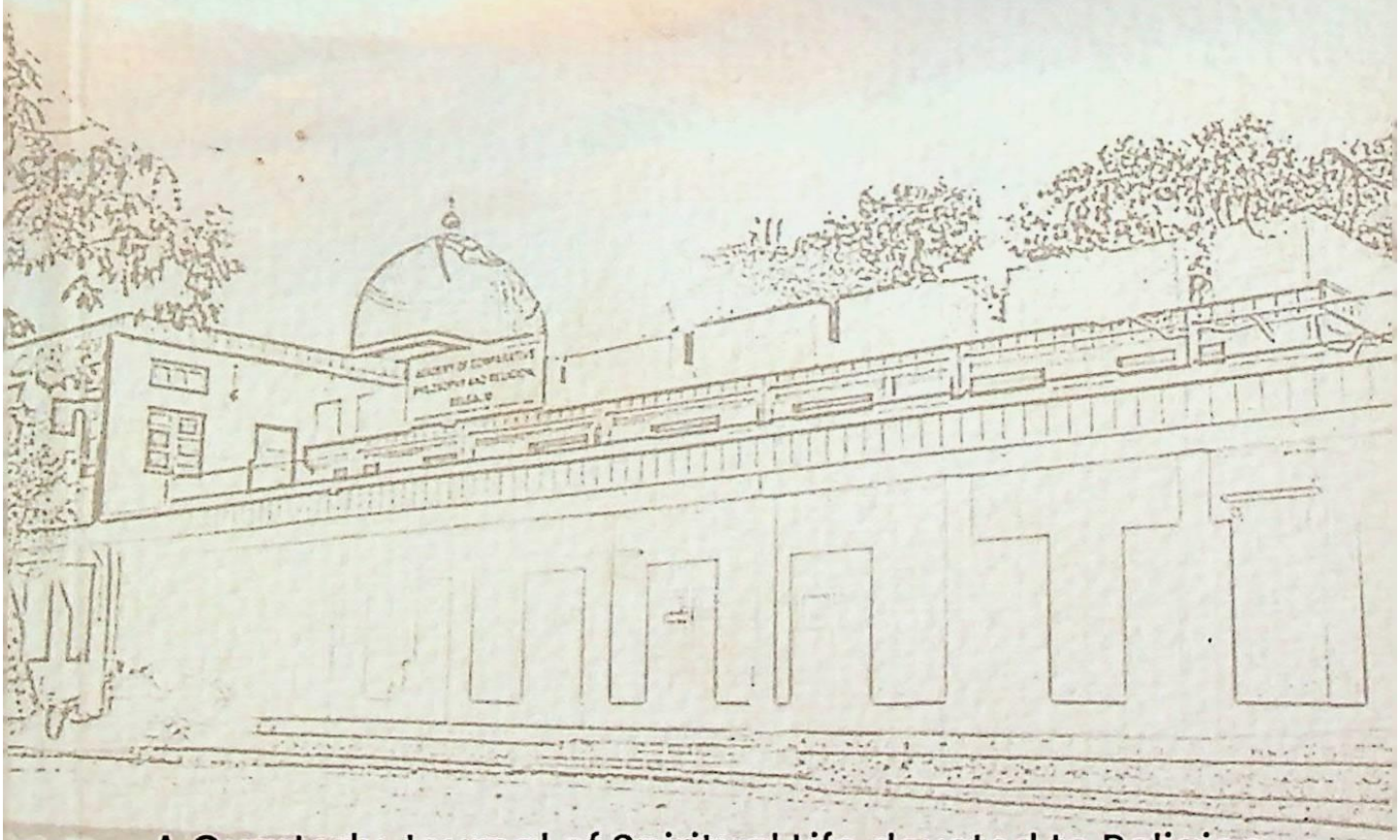
PATHWAY TO GOD



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ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, Belgaum.

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Musings of the Editor...

Esteemed Spiritual Aspirants ,

Here comes your food-for-spirit journal amid the pandemic and a host of our festivals : Ganesha Chaturthy, Dussehara, Deepavali, Sankranti. May our spiritually charged vibrations liberate mankind from the life-taking pandemic which has shattered and shocked the world.

As mentioned in the April-June 2020 issue our optimistic paradigm shift, heuristic applications, Phoenix-like rise redefining our mindset, attitude, life-style and education an attempt is made through these musings to transform the readers to new and better dimensions of life ...

A few days ago in one of my spontaneously composed daily spiritual tablets for my WhatsApp followers I had posted the following words:

READING-

Sharpens our intellect;

Widens our horizons;

Accompanies us unconditionally;

Delights our mind immensely;

Deepens our thinking;

Intensifies our wisdom and

Connects us to God.

It's deplorable that the habit of reading is fast receding among all learned, old and young alike. Shallow, need-of-the-

moment study have led to shallowness in us. The most memorable writings I came across about the treasures of books and pleasures of reading are best upheld in Anton Chekov's short story The Bet wherein a young lawyer of 25 years having a casual bet with the a wealthy banker on the debate whether capital punishment or life-imprisonment agrees to stay in a voluntary confinement for 15 years on completing the term as per the agreement he would get two million rubles from the banker. Towards the end the lawyer emerges a transformed, enlightened person of 40 who renounces even the two millions upon reading thousands and thousands of books during his confinement . He disowns the money and owns the wisdom which cannot be valued in money.

Jim Stovall in his didactic novel The Ultimate Gift makes his hero, a playboy, Jason Stevens to be eligible for his grandfather Red Stevens's inheritance only when he fulfils the twelve tasks which he calls 'gifts' each very challenging one. Jason by undergoing the crash course of life, one of them being the gift of learning-other gifts being those of work, money, friends, problems, family, laughter, dreams, giving, gratitude , gift of a day and love becomes a transformed person towards the end.

So it's reading alone that thrills and enlightens us. That's why books are our faithful friends, perennial springs of knowledge, healers, and eternal treasures. We MUST read, books, buy books, gift books but never ever steal books.

Further, you will be surprised to know that if we discontinue reading at least two pages a day soon those brain cells will be diverted toward only the work we do.

Let's all make reading our second nature . Let reading be our New Year Resolution.

******

We welcome Readers' Views because your words of appreciation/criticism help us render you our best through these pages.

***

We have a number of scholarly articles such as Nigarana Alankara: Kabir's Poems, Rewriting Philosophy of Spirit, Notes on Hinduism, Philosphical Foundations of Education, Reminiscing a modern Saint, Women Saints in Mystical Literature of Karnataka, Philosophy of Management, Philosophy for Younger Genartion which are a veritable feast for spirit.

Along with these there is a book review of the book published by us on 'A Paradigm of Integral Human Development in the Thoughts of Pandit Deendayal Upadhyaya ', a compilation of research papers presented at the National Conference held in ACPR on the occasion of his Birth Centenary during 2016.

We heartily thank all our contributors for enriching our journal.

We are beholden to the Chairman, Vice-Chairman, Secretaries and all the Members of the Board of Trustees for their guidance, cooperation and appreciation which inspire us to emulate ourselves journal after journal.

We remain grateful to the entire team of the Impressions and congratulate them on their elegant printing and delivering the journal in time as only those in the printing line know its pangs.

May Shri Gurudev keep you all in good health and cheers immersed in jewels along your journey towards Pathway to God.

Happy and blissful New Year 2021 to you all.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message from the Secretary's Desk ...

Greetings of Sankranti and New Year to the beloved readers of *Pathway to God*. Let the year 2021 bring our life to normalcy and May Shri Gurudev bless us in mounting the higher scale of our spiritual journey.

I have shared the information of our activities in the previous issues, now I am happy to share some more activities carried out since the publication of the last issue.

Two more important books have enriched the shelf of our publications: one on the philosophy of great Western thinker Saint Paul, which is an outcome of the dissertation by late Prof.V.H.Date, one of the great disciples of Shri. Gururdev Ranade. The dissertation was undertaken under the guidance of Shri.Gurudev Ranade. Another book is about Prof.N.R.Deshpande. It consists of great memories of spiritual importance and the life of Prof.N.R.Deshpande as an ardent disciple of Shri.Gururdev Ranade. The readers will get the glimpses of these books in the ensuing issues of Pathway to God.

The other activities like book release functions by inviting great personalities and the Bhagawad-Geeta recitation competition for Primary and High School students have been conducted in the month of November and December 2020. The Saturday Mystic Study Circle programme is resumed from 26th December 2020.

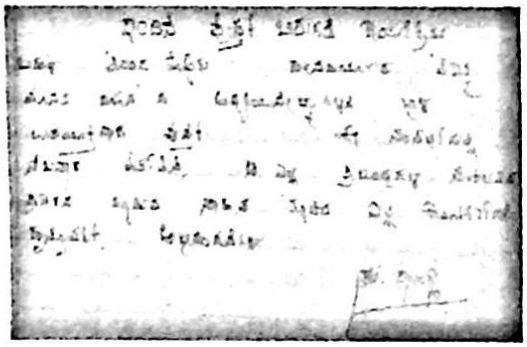
As you all know the endeavour of ACPR is to work for the realisation of the vision of Shri.Gurudev Dr.R.D.Ranade. We are striving in this direction at our level best. We are very much thankful to all those involved in carrying out the activities of ACPR and also to all the donors. Philosophy is being neglected in the present day materialistic society. Now it is the time to re-think and understand the significance of philosophy in leading a blissful life. The message of Shri. Gurudev's vision conveyed through his works has to reach every the nook and corner of the world so that the turmoil of the modern day society will subside to a great extent.

Looking for word to your continued cooperation.

Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

Visitors' Response

Shri Su Ramannaji, Senior Pracharak of RSS Hubballi and Shri Atulji Jain Secretary, Deendayal Research Institute, New Delhi who have visited ACPR-Hindwadi, Belagavi at 5.00 p.m., on the eve of Book Realising Function. **"A Paradigm Integral Human Development in the thoughts of Pandit Deendayal Upadhyaya."**

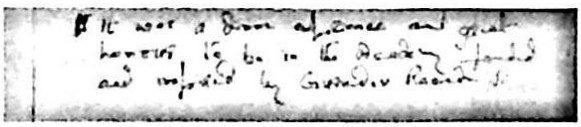


The Book Releasing Function gave me a great joy. This book on Deendayal's Ekatma Manav Darshan is very useful for the desirous students and researchers. My hearty congratulations to all those who are associated with the publication of this compilation.

4th November, 2020

- Shri Su. Ramanna

'It was a divine experience and great honour to be in the Academy founded and imposed by Gurudev Ranadeji.'



4th November, 2020

- Shri Atulji Jain

Examples of 'Nigarana Alankara' in Kabir's Poems : A compilation

- **Dr. K.B. Dabade**, Udupi
9845474034

HAND OVER TO GOD, UNSULLIED,
THIS FINE VESTURE WHICH HE HAS
SO SKILFULLY WOVEN

झीनी झीनी बीनी चदरिया ।।टे।।

काहे के ताना काहे कै भरनी,
कौन तार से बीनी चदरिया ।।1।।

इड़ा पिंगला ताना भरनी,
सुखमन तार से बीनी चदरिया ।।2।।

आठ कँवल दल चरखा डोलै,
पाँच तत्व गुन तीनी चदरिया ।।3।।

साँइ को सियत मास दस लागे,
ठोंक ठोंक कै बीनी चदरिया ।।4।।

सो चादर सुर नर मुनि ओढ़ी,
ओढ़ि कै मैली कीनी चदरिया ।।5।।

दास कबीर जतन करि ओढ़ी,
ज्यों की त्यों घर दीनी चदरिया ।।6।।

Courtesy : Ranade R.D. (1997 : 180),
'P-S' SGRST, Nimbal R.S.

While weaving, whose *thaana* (lengthwise yarn! and whose *bharuni* (breadthwise yarn) is used? (i.e., what are these horizontal (warp) and vertical (weft) threads woven?) And by which thread the Chadar has been woven? Here, Ida (lengthwise yarn) and Pingala (breadthwise yarn) are the *thaanas* and the *bharani*. Sushumna is another yarn by which *Chaadaria* is woven.

How has the action of weaving taken place? By using Ashta Kamaldala Charaka, i.e., by using the entire galaxy of the eight chakras which are kept in continuous motion. (From *mooladhara* to *sahasrara*) Weaving alone was done (along) with five Elements and three *Gunas* (which are present in the human body). With the help of these the *Chaadar* is woven. It needed ten months for God to weave this Chadar. By beating, thrashing and chiseling the yarn the Chadar is woven. All the gods, humans and sages dragged and used this Chadar and all of them made it dirty. But the servant Kabir, wore it very carefully and kept it pure and clean and at the last moment, handed over it to his (Maker) Lord, this finely and skilfully woven chadar (body) in the original condition and unsullied.

Exposition :

Our true intent, says Shakespeare, is all for your delight. Similarly here, it may be said, that the true intent of the plying of the spiritual Charkha is all for the propitiation of the Lord: साई के मन भावै. There are three famous songs on this head:

(1) कोरी साल न छांड़ै रे from Dadu

(2) झीनी झीनी बीनी चदरिया from Kabir

(3) आर गोडविन्नेनु मगळे from Sharifsaheb, a Kannada Saint.

Somehow, all these spinners and weavers were Mohammedans— Dadu, Kabir and Sharif Saheb — and they all agree in teaching us the supreme value of the spiritual Charkha. Let us now put all these three songs together, and see what these mystical weavers and spinners mean by the spiritual Charkha, by means of which the process of meditation might be consummated.

In the first place, says Sharifsaheb, we must take the cotton of our mind and take away all the dross and the dust out of it all the evil

propensities and all the evil passions ಕಸರನೆ ಕಳೆದು ಕಳೆಗಳ ತೆಗೆದು (गकसरने कळेदु कळेगळ तेगेदु), and then sliver might be produced. The holes and protuberances, says Dadu, should be taken away before the final product becomes ready. These should not be allowed to remain.

Then, according to Sharifsaheb, our Asana, the posture we sit for meditation, is to constitute the pedestal of the Charkha. Our two sympathetic chords, the *Ravi* and the *Shashi,* Ida and *Pingala* as we know should constitute the two poles of the Charkha. Now the spokes of the wheel are held in position by the ten V*ayus* (दश वायुगळेंब नुलिगळ बिगिदु), and the Charkha is to be set in motion. Of course, these are additions to what Dadu and Kabir have said.

Coming to the subject proper, these Mohammedan spinners and weavers agree in saying that there should be a concentrated attention in the plying of the Charkha: एक-मना इस आरम्भ लागा. Sharifsaheb gives the illustration of a lady who is spinning, and advises her only to look at the act of spinning. "Do not look here and there," says Sharifsaheb: दारिकाररु निन्न मारिय नोडलु। मारि एत्ति नोडबेडम्मा. "Passers by may come and cast a glance at you. But do not return their look. That is not your job. Your job is merely to spin. Do that." Such a one-pointed and concentrated attention is what is expected of this spiritual spinner.

Then there is a further important idea in Kabir. Other people talk of only one Chakra. Kabir talks of eight Chakras: आठ कंवलदल चरखा डोलै. He tells us that all the eight chakras, namely the समूलाधार, स्वाधिष्ठान, मणिपूर, अनुहत, विशुद्धि, आज्ञा, ललाट and सहस्रार, should be simultaneously set in motion. It is not merely one Chakra which is inside us. There are eight such Chakras or plexuses. The setting in motion of the eight Chakras simultaneously is a wonderful phenomenon, and constitutes the majestic progress of the aspirant towards God. There has been a certain amount of discussion and a little difference of opinion as to what we should mean by the expression आठकंवलदल चरखा. Some people say that we ought to regard it as a sort of an अष्टदल कमल, which is not correct, because there are no अष्टदलऽ at all in a Kamal. There are two, four, six, ten, twelve, sixteen, but

not eight petals in Kabirite physiology. So, in the expression आठकंवलदल, Dala must mean a Samuha. That entire galaxy of the eight Chakras should be set in motion, and this is done by means of our concentrated spiritual meditation. It is not merely by the control of our breath (प्राणनिरोध) nor even by shutting the senses (इन्द्रियनिग्रह) that the spiritual energy inside us can be set in motion. So, it is a very wonderful idea, namely that of the setting in motion of the eight physiological Chakras through concentrated attention.

Then further, प्रेम प्राण लगाइ धागै, says Dadu. Our *Prema* and *Prana* should constitute the *Tana* and the *Bana*. Prema means devotion to God and Prana means physiological breath. Our physiological breath must be made the vehicle of our love to God, says Dadu. In a similar vein, Kabir has said that the Anahat Shabda should be made the horse on which the Self should ride: सबद तुरय असबार हवै। दीजै सुरत पठाय. So Prema and Prana must go together. In the process of uttering the name of God through our breath, there ought to be also devotion to God. It is not merely a mechanical utterance of the name of God, but a remembering of the Name of God through devotion. A great saint in South India, the saint of Umadi, used to explain the famous line from Ramadas प्रेम प्रितीने बांधावे ಪ್ರೇಮ ಪ್ರೀತಿನೆ ಬಾಂಧಾವೆ in this manner. Our breath, he used to say, should be tied to our devotion to God. The two must go together. Kabir and Dadu make these the Tana and the Bana; but they also make a further important addition, implied in the expression अंतरगतीरंगराता ख्anner spiritual emotions spring inside us, they say, in the process of our spiritual contemplation. Those purple or multi-coloured emotions that spring inside us would constitute the coloured threads in the piece that we are weaving. So, अंतर्गतिरंगराता is a very important expression. We must have that spiritual concentration and that devotion to God, which should result in multi-coloured experience.

Then Dadu saw that we must be very careful lest any one thread might break, because those who are spinners and weavers know that if we miss even a single thread, there will be a misconnection, resulting in a broken end or a gap in the cloth woven. Let us therefore take care that our 21,600 breaths, which constitute the threads, might be woven into a beautiful and

continuous cloth. It is evident that this number is arrived at by multiplying 24 hours by 60 minutes, and the product by 15 breaths per minute. Not a single breath should be lost, says Dadu, for fear that there might be a gap in the spiritual cloth woven.

Now great people, says Dadu, are humble workers. It is a very important conception. The greater you are, the more humble you are. So, the more concentrated you will be in God, the more of a devout worker you would be. That constitutes the real criterion of a spiritual spinner and weaver. He might be the Head of all, even the President of the Union, and yet unmindful of his dignity, he would spin like a common worker: सकलशिरोमणि बुनै बिचारा.

Ultimately, what is to be the product of this devout labour of spinning and weaving? It is to be a good garment, a beautiful and a durable garment. Sharifsaheb calls it a *Pitambar;* Dadu calls it a *Gahar Gajina:* and Kabir calls it a Chadar. Whatever the name one may give to it, in all humility we should offer it to God as our supreme dedication. Kabir says about this Chadar "Sages and saints and gods have made this Chadar dirty. I have worn it well about myself, and kept it pure and clean": सो चादर सुर नर मुनि ओढ़ी। ओढि कै मैली कीनी चदरिया. "Now in my last hour," says Kabir, "I offer it to you in the original condition in which you gave it to me," reminding us of the utterance in a similar condition, of a great Kannada Saint who might be regarded as his spiritual ectype :

अप्पा गुरुराया निंदु निनगे ओप्पितु ಅಪ್ಪಾ ಗುರುರಾಯಾ ನಿಂದು ನಿನಗೆ ಒಪ್ಪಿತು ।

"My master, I have only dedicated to you what was already yours."If our spinning and weaving in this spiritual process result in the ultimate dedication of our life and actions to God, what higher consummation could we ever hope to achieve ?

Courtesy : Ranade R.D. (1997:198-203), SGRST, Nimbal R.S.

Re-writing 'Philosophy of Spirit' ... Today

- **Dr. N. V. Kulkarni,** Pune
9049455977

This is a grand subject. It encompasses the whole of creating and the creator. By saying creator, I am not propagating any dogma. Name it Ultimate Reality or in Stephen Hawking's words 'the breather of fire in the equations.'

Exactly 70 years back, at the 13th session of the Indian Philosophical Congress held at Nagpur (December 1937) my spiritual Master, Prof. R. D. Ranade, in his presidential address, took stock of recent discoveries in Physics, Biology, Neurology, and so forth and explained, how they all tend to prove that Spirit is the only Reality, and how the Western thought can be brought into harmony with the conclusions of the great Indian sages and philosophers.

This article proposes to supplement his thoughts with the developments as of date, and shows how Metaphilosophy of Spirit is emerging for a better future.

After defining the keywords we will take up a survey of the ancient times, come to the year 1937 and juxtapose the present status thereon. In conclusion, we will try to outline the emerging Metaphilosophy.

Science is a generic term. Science is divided into sciences each of which separates a part of nature for consideration.

In his book, *Greek Science in Antiquity*, M. Clagett enumerates two criteria by which any activity can be designated as science : a) the orderly and systematic comprehension and/or explanation of a natural phenomenon b) the tools necessary for undertaking such a project, including, especially, logic and mathematics.

"..... It (science) examines the objective world and describes how actual objects work..... Science is descriptive and hypothetical (the concepts employed to explain phenomena, which are taken for granted.)

It speaks of its material as in time and space. It describes the development of things in time."

Philosophy does deal with matter but in a different way. It concerns itself with hypothesis used by science to explain the facts of experience. It deals with subjects and their relations to objects.

"The world of objects appears to the subject and its main features are determined by the forms of the subject's understanding. The a posteriori (understanding in this case) exists through the condition of the a priori (here 'thought' which is prior to all experiences).

Metaphysics explains the necessity attached to the laws of physics. Let us take an example – Mathematics. Here judgements are arrived at, which are to be universally and necessarily true. This appearance of necessity has somehow or other to be justified. Kant has an answer in his 'a priori' philosophy.

"The nature of science is shown to be a product of great categories as causality and reciprocality. Philosophy then sets itself to the task of determining the ultimate meaning of nature as seeing to higher principles. It turns the lower universe of understanding to the higher universe of reason."

Thus a dualism between being and knowing sets in. This leads us to recognition of inconsistencies and contradictions, the realization of which is the beginning of philosophical quest.

This quest leads the philosopher to "the belief that there is an unseen order and that our supreme goods lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul."

The human soul eternally cries for rest, to cease altogether from Self and be at one with its creator. Religion, therefore, I consider, as 'the feeling, acts and experiences of the Self in its solitude, so far as it apprehends itself to stand in relation to whatever it may consider the divine. Philosophical quest transcends into religious quest.'

Let us see how these three things stood in Ancient times, viz; Vedic period.

Science :

The Vedic Seers while talking of cosmos, consider it as an ordered creation, talk about man and his relationship with the cosmos. Vedic

thought deals with celestial as well as terrestrial forms. For them, science had two aspects – a) knowledge of the ultimate live principle – *Brahmavijnana* – and obeying its laws by the knowledge of the objective world and its utilization for the well being of all – *Yajnavijnana*.

"*Brahmavijnana*" is the support of the physical sciences. Physical sciences, grasped in the lighter of Brahmavijnan, active well-being of all, creating conflict-free, confusion-free and misery-free society. This is the gift of ancient Indian thought to humanity." This thought is nearly six millennia old.

Here we will not go in details of the Vedic contribution to cosmographical, cosmological theories, mathematics, astronomy, metals and alloys and so forth. Indian Institute of Scientific Heritage, at Thiruvananthpuram is engaged in the challenging task of establishing our Scientific achievements which will instil a feeling of rededication to rebuild our glorious past again.

However, to have the taste of the pudding, eg; *Sayana* (1315-1387), prime minister in the court of Emperor Bukka 1, and Vedic Scholar, in his commentary on the fourth verse of the hymn 1.50 of the *Rgveda* on the Sun says,

tatha ca smaryate
yajananam sahasre dve dve sate
dve ca yojane
ekena mimisardhana kramamana

तथाच स्मर्यते
यजनानम् सहस्त्रे व्दे व्दे सते
व्दे च योजने
एकेन मिमिसर्धन क्रममाण

"This is remembered : (O Sun) you have traversed 2202 yojanas in half a nimisa." Converting the yojanas and nimisa in modern units, we get very close to the figure of 1,86,000 miles per second.

Philosophy :

The Vedic thinkers are the pioneers in giving to posterity the lofty concepts of One God, One World and One Humanity. We will further see

how the Metaphilosophy of the spirit is emerging towards this ideal.

1) Rig. 1.164.46 gives concepts of One God :

एकं सत् विप्रा बहुदा वदन्ति।

meaning, Reality is one, though the wise speak of it variously.

2) Yaj XXXII.8 hymn. States "Vena beheld that deeply hidden Being where the world makes its home in a single nest.

वेन स्तत् पश्यन्निहितं गुहा

सद्यन्न विश्वं भवत्येकनीऽम् ।

Expressing the idea of one common home or one world.

3) Rg mantra X.191.4 – a valedictory mantra (farewell) expresses nothing but singleness of purpose, and hence, the exhortation (strong/earnest advice) to work in unison.

समानी व आकूतिः।

Common be your aim

समाना हृदयानि वः।

United be your hearts.

समानमस्तु वो मनो।

Of one accord be your minds

यथा वः सुसहासति।

So that all of you may live together happily and peacefully.

Religion :

In Vedic times attainment of God was not merely theoretically prescribed. Spirituality was the way of life and what was to be attained had become incumbent on every one to attain.

अनुप्रत्नास आयवः।

Go in search of the Sun

पदं नवीयो अक्रमुः।

And in case you do not find him

सके जनन्त सूर्यम्।

create one

Rg. IX.23.2

What a bold advice!

"The Vedic Rsis had insight enough to realize that, while it is vainglorious to aim at assimilation with Brahman without displaying any benevolence to fellowmen, it is suicidal to keep human society as the only end and the supreme object of love without a spirit of loyalty to a kingdom, which is not of this world.

Physics :

Sir James Jeans while discussing particle and wave nature of particles said that Nature is nothing more than waves of our knowledge or waves of imperfection of our knowledge. This, he pointed out to be in consonance with the Spirit of philosophical idealism – that governs modern physical theories. Then he questioned, supposing Nature is only one's own knowledge, how was that all of us perceived the same Sun, moon and Stars?

Sir James Jeans answered, "this was so because there was one continuous stream of life that ran through the whole of Nature and that this was in harmony with the spiritual idealism preached by philosophers from Plato to Berkley."

After bringing out this, Prof. Ranade commented that, "there was no distant step from this theory of Idealism to a theory of Spirit, which is immanent in the whole universe."

Biology :

Prof. Ranade then cited experiments carried out by Driesch on the sea urchins eggs (he found that if one portion of the cleavage-cell is removed the remaining part develops not half of the embryo, but a complete embryo of half the size. He carried out this at four-cell stage as well as to the blastule – which has about 1000 cells). Driesch has concluded that life is an autonomous principle, and names it 'entelechy'.

At this juncture; I would like to mention a recent paper 'Bacteria as Tools for studies of Consciousness', by Victor Norris. It was found that bacteria growing on one plate are allegedly able to stimulate the germination of spores on another plate by a non-chemical form of signaling, a sort of Psychic phenomenon.

This principle of 'entelechy' as per Driesch has no chemical basis, not any location in space. It governs all vital processes such as assimilation, circulation, reproduction and so forth. Further, it cannot be divided or cut into pieces, reminding us of BhagvadGita verse –

नैनं छिन्दन्ति शस्त्राणि।

At a recent International conference in January 2006, Mr. Bill Kepins called a single cell as a theomorphic creature and very aptly so. Consider for example, what Roger Penrose said about the humble paramecium – she can negotiate obstructions by swimming around them, can ever learn from her past experiences other than her normal functions.

Driesch then suggested that in the case of the higher animals, and especially in man, it may be called a 'Psychoid'.

Prof. Ranade concluded that, "if we may be allowed to coin a new word for it, may be called a 'Spiritoid', or, a 'Spiriton', corresponding to the 'Bindule', used by Jnanesvara and other mystics. Leibnitz called it a 'Monad'.

His Holiness Bhaktisvarupa Damodara Swami, (T.D. Singh Ph.D) in his book, 'Life and Origin of the Universe' states, "..... matter as such is inactive but by the presence of the Spirit, it gets animated just like a live bird. The bird can fly because jiva or atman, the spiritual spark, 'Spiriton's is within."

So far then about 1937. We will come to end of 20th century and the beginning of the 21st.

In one way or the other, we have been exploring our world and contemplating the cosmos for thousands of years. Newton planted the flag of modern scientific inquiry, and we had not to turn back. We are now trying for a union between General Relativity and Quantum Mechanics.

"From General Relativity and Quantum Mechanics, we know that we live in a space time with quantum properties : a quantum space-time. But 'what is quantum space-time?' poses Carlo Rovelli, in his article, Quantum Space-time : 'What do we know?' For this purpose, he suggests, "I am convinced of a dialogue between physics and philosophy ..... on the one hand a more acute philosophical awareness, would greatly help physicists

engaged in fundamental research; on the other hand, I wish that contemporary philosophers concerned with science, would be more interested in the foundational problems that science faces today. It is here, I believe, that stimulating, and vital issues lie." An emerging Metaphilosophy of physics and philosophy.

Simultaneously, since Wolfgang and Pauli, physicists are experiencing the need for a new dialogue between Science and Religion, "It is time, we suggest, for the religious imagination and religious experience to engage the complementary truths of science in filling that silence with meaning" conclude Menas Kafatos and Robert Nodeau in their book – The Conscious Universe. This is because the question of belief in ontology remains what it has always been, a question, and the physical universe on the most basic level remains what it has always been, a riddle. Further the Universe more closely resembles a great thought than a great machine, and human consciousness may be one of its grander manifestations.

Parallel currents of great thoughts have always run concurrently in history.

At Tuscon Arizona, three conferences on 'Towards a Science of Consciousness', have already taken place. The first in 1994, second in 1996, third in April, 1998. The fourth was scheduled in August, 2005. Its proceedings are awaited. Two main decisions are of importance.

i) Though it was only in 1980, that Brian Josephson had observed, "mystical experiences is not at the moment considered by the majority of scientists to be a matter worthy of scientific attention....." In 1996, the second Tuscon conference opened their doors to another source of knowledge about consciousness, viz, mysticism, and what can it teach. Robert K.C. Forman was the speaker on this issue.

ii) At the third conference, Jonathan Shear concluded in his speech, "..... pure consciousness experience, widely discussed in Eastern (he quoted from Mandukya Upanishad), but not in Western philosophical traditions – will resolve some major Western issues about Self....."

Thus we see a need for coming together with Eastern thought is emerging in West in various disciplines.

There are some interesting facets and happenings.

No other notion so expressed the Self-image and the hopes of the modern age as does the concept of progress. A conference was held in Austria, in 1994, to discuss the idea of progress. Three kinds of progresses were identified. First progress in science and technology, second in improvement of the material well being of individuals and societies, the third as moral perfection. A synthesis of the three can be succinctly given in Alistair Crombie's words :

"The concept of progress expresses an attitude to man's place in time and history, to the relation of his past to his future, that is both descriptive and prescriptive. It involves insights both into the progress of knowledge and its uses and into the possibilities and sources of knowledge, and also into the sources and progress or regress of happiness, power or moral virtue. The concept implies a desirable direction, hence the possibility of deviation, and value judgments about what ought and ought not to have been, and to be, done in man's dealings with nature, with himself and his fellow creatures, or with God. In other words, the concept of progress is at once profane and sacred, at once epistemological, cosmological and religious, in that it implies belief about knowledge, about what exists, and about man's origins, expectations and responsibilities within whatever is accepted as the scheme of knowledge and existence."

Progress entails growth of knowledge and where does growth of knowledge takes place? Two philosophers of science state vehemently that growth of knowledge takes place in the third world of Plato. Roger Penrose is a great believer in this hypothesis. The three worlds are the physical, the mental and the Platonic. The physical world exists and thoughts exist.

The third world of Plato is where pure ideas, mathematical truths, laws, relationships, aesthetics and ethics, i.e. our senses of beauty and morality exist.

When some scientific truth is found out, or great ideas emerge in other walks of life, this happens as a result of the subject's direct contact with the third world.

Penrose then wonders the truths in the third world are uncoded at the Planck Scale. For Penrose human thought in non-computable. This trail of

non-computability in human thought has led Roger Penrose to a collaborative model which portrays consciousness as a Self-organising quantum brain process reconfiguring Planck Scale space-time geometry. Stuart Hameroff comments, "If experience is fundamental (as David Chalmers says, consciousness has to be treated as a separate entity), the basic field must exist at the most fundamental level of reality", and further compares fundamental space-time volumes and configuration with (Liebnitz') monads. He then says, to understand consciousness, innovation in the area of philosophy, physics and biology are needed. In philosophy, a fundamental panexperiential view in which primitive experience exists at the Planck Scale space-time geometry (e.g. spin networks.)

A mystic, however experiences his existence simultaneously in all these three worlds.

This all is idealism. Will it so happen that conditions of our physical world at some near future make all humanity come together for a common purpose? The answer is positive.

Michio Kaku in his book, Vision's discusses how the three pillers of the 20th century, viz, quantum revolution, biomolecular revolution and computer revolution will dramatically revolutionise the science of tomorrow. Simultaneously, energy consumption will increase thereby exhausting available energy supplies. At present, we use dead plants (coal and oil) to energize our machines. We have started exploring space like children, taking first and clumpsy steps.

But by the close of 21st Century, the sheer power of the three scientific revolutions, we force the nations of the earth to co-operate on a scale never seen before in history. For then, our energy needs will grow to such an extent that we will be forced to harness the potential resources of the entire planet. Harnessing and managing resources (mastery of all forms of terrestrial energy, such as, modifying the weather, mine the ocean, or extract energy from the centre of the earth) on this gigantic scale will mean a sophistical degree of co-operation among individuals with elaborate planetary communication. This can happen when entire civilization will

put to rest most of the factional, religious, sectarian and nationalistic struggles that typify their origin.

Thus, our progress, growth of knowledge, scientific and technological revolutions will bring all humanity together through the emerging metaphilosophy of spirit, the central thread, i.e. guiding slowly but surely towards the Millennium or the Kingdom of God upon earth.

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Women Saints in Mystic Literature of Karnataka-2

Smt. Radha Shamrao, Dharwad
Translation : Editor

After a cursory glance at the introductory note on the Women Saints in Mystic Literature of Karnataka we are now presenting serially the life and achievements of the leading saints as enlisted in the last issue.

GALGALI AVVA

Galgali Awa seems to have lived during 16-17 th Century. She was born in Bhogpur of Koppal district. He father was a Shanbhog of the place. She was married at the age of 12 to a 95 year old widower who died within five days of her marriage.

The only way for her in those days was to resort to the path of spiritualism which was available to her through her step children who were pandits delivering religious discourses in the court of the king . The were honoured by the Mysore King for their scholarly religious debate.

Galgali Awa received her divine seal, 'Shree Ramesh' by her Guru Swapnadatta.

Her works-Morege Neera tanda Hadu, Muyyada Hadu, Beegar Hadu, Shrungara Hadu, Taratammya, 21 verses, Modak stotra, Shree Krishna Leela, 20 verses, Devar Namagalu.

She propounded through her works that tradition is the foundation of the social life. She put forth that Satsang and adhering to the code of conduct laid down in the tradition are of utmost importance in the social life-

Given below is one of her sample songs-

ಮುಯ್ಯದ ಹಾಡು

ಮದುವೆ ಆದವರ ಮನೆಗೆ ಮುಯ್ಯವ।

ಒಯ್ದರೆ ಆ ಮನೆಯ ಕಳೆಯು ಏರುವದು॥

ಮನೆಯು ಮಂಗಳಕರವಾಗಿ ತೋರುವುದು।

ಸಾನುರಾಗದಿಂದ ಭಾಗವಹಿಸಿದವರಿಗೆಲ್ಲ ಮಂಗಳವಾಗುವುದು।

ಮಂದ ಭಾಗ್ಯರಿಗೆ ಈ ಸೌಭಾಗ್ಯ ದೊರೆಯುವದು।
ಛಂದಾಗಿ ಈ ಮುಯ್ಯ ಒಯ್ದವರಿಗೆ ಸೌಭಾಗ್ಯ ದೊರೆಯುವುದು॥

Translation :

Carrying *Muyya* to the house where marriage is taking place
Shall enrich its grandeur,
The house shall look auspicious,
Those participating in the *Muyya* with love shall be blessed,
Even the ordinary ones shall be blessed,
Those carrying *Muyya* gracefully shall obtain His Grace.

Traditionally, to keep the zeal and Joyfulness of the marriage atmosphere in house *muyya* is being organised. Muyya is supposed to be an incarnation of Goddess Lakshmi and taking her surprisingly to the bride/bridegroom's house is supposed to be a good omen for the ensuing wedding ceremony in the house. Five married women- *suhasinis/ Muttaideyaru-* carry a well-decorated idol of Muyya/ Gouri to the house of the bride or bridegroom and sit at the entrance of the house singing a number of songs in praise of the Goddess until the women inside the house make all arrangements to receive her gracefully and ceremoniously. Then they perform *pooja, aarati, naivedya etc.,* This is supposed to be a harbinger of good things happening in the house of the bride/ bridegroom.

To be continued....

The New Order

When superman is born as nature's, king.
His presence shall transfigure Mother's World:
He shall light up Truth's fire in Nature's night,
He shall lay upon the earth Truth's greater law;
Man too shall turn towards the spirit's call.

Sri. Aurobindo : Savitri : P.709

Notes on Hinduism - II
Vedas

(In the January- March 2020 edition of '*Pathway to God*' a comprehensive view on Hinduism was compiled as Notes on Hinduism. A brief look at the Vedas is presented in notes on Hinduism.)

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Vedas (वेद) from the word Vidya (the divine knowledge), are Vedic texts consisting of hymns, mantras and rituals. Hindus believe Vedic texts to be 'Sruti' i.e. heard or revealed and are considered to be 'apauruseya' i.e. not written by man and authorless. The Vedas are believed to be beginingless and having existed in the form of Veda Mantra even before the existence of creation. They are considered to be revelations of sacred sounds and of texts heard and understood by the Rishis who had reached the stage of transcendence of time, space, matter and energy. These sages had supernatural faculties to understand the 'Divine Truth'. At different stages of time different Rishis contributed to the then existing state of Divine Knowledge. This Divine Knowledge was passed on by these Rishis to the next generation orally. Later on these were compiled and written by sage Vyasa, better known as Vedavyasa.

The Vedas have a common goal to help every human being in the path of spiritual progression and to ensure well being of the *whole creation* encompassing even shrubs, trees, rivers, mountains..... all facets of creation. The Vedas also present a code of conduct for human beings in our daily life. The Vedas prescribe that any good path followed with faith and loyalty and any God worshipped in whatever way, will lead one to the true goal of life.

There are four Vedas- *Rig Veda, Yajur Veda, Sama Veda* and *Atharva Veda* but there are different versions and methods of recitation. Each

school of recitation of revised texts is called a 'Saakha' i.e. branch. And each Saakha has three parts, namely:

1. **Samhita**—where mantras are systematically arranged. These are the oldest Vedic texts composed between 1500-1200 BCE. The *Samhitas* contain invocations to deities like *Indra* and *Agni* to secure their benediction for success.
2. **Brahmana**—they are the ritualistic part of the Vedas. They explain the solemn rituals as well as expound their meaning. The Brahmana date back to 900 - 700 BCE.
3. **Aranyaka**—Aranya means forest. Arnayaka is the part of Vedas which is for the developed minds that after attaining mental purity by recitation of mantras and following of rituals are ready for meditation as in the solitude of forest to understand the philosophy behind the *mantras* and rituals.

To understand in easier terms, *Samhita* mentions the mantras to be chanted in a particular Yajna, Brahmana details how the Yajna is to be performed and the Aranyaka explains the reasoning behind the mantras and Yajna being performed. When Ved Vyasa composed the Vedas, there were 1180 Saakhas and these 1180 Saakhas were classified into four groups which later emerged as four Vedas. Out of the earlier 1180 Saakhas, presently only nine Saakhas are in existence, one in Rig Veda, Four in Yajur Veda, three in Saama Veda and one in Atharva Veda.

The Four Vedas:

1. Rig Veda
2. Yajur Veda
3. Saama Veda
4. Atharva Veda

Rig Veda: The word Rig originates from 'rik' i.e. praise and the Rig Veda is collection of Vedic Sanskrit hymns. Rig Veda Samhita is the core text and is a collection of 10 books (mandalas) with 1028 hymns (suktas). Rig Veda is structured based on clear principles. The Veda begins with a small book addressed to Agni, Indra, Soma and other gods, all arranged according to decreasing total number of hymns in each deity collection.

For each deity series, the hymns progress from longer to shorter ones but the number of hymns per book increases. All the mantras in symbolic form praise different devatas by bringing out their contributions in sustenance of creation of all forms living and non-living in the cosmos.

Along with the praise of deities, a sense of wonder about the nature and source of creation permeates a number of Rig Vedic hymns. The famous Nasadiya hymn (Rig Veda 10.129), for example, expresses wonder at how the creation emanated from the time before time when there was "neither existence, nor non-existence." "What stirred?" the poet asks, and then proceeds to suggest that it was perhaps the desire or poetic imagination. But in the end he concludes that no one can claim to know the process of emergence of the entire cosmos, perhaps not even the ONE looking down from the highest heaven.

As Rig Veda starts and end with Agni worship some think it is fire worship but if one considers Divine energy to be the cause of creation then Vedas rightly start with prayer towards this energy symbolized in the form of Agni.

Rigveda is considered to be composed around 1500-1200 BCE.

Yajur Veda: The word 'Yajur' is derived from 'Yaj' which means worship. The word 'Yajna' meaning sacrificial worship is also derived from it. While Rig Veda gives the set of mantras to be recited in performance of a Yajna, Yajur Veda helps factual performance of a Yajna. Thus Yajur Veda gives a ritualistic shape to Rig Veda in the form of Yajna. The Yajur Veda Samhita in all has 1975 verses which borrow and build upon the foundation of verses in Rig Veda.

There are two major groups of texts in this Veda, the Krishna Yajur Veda and Sukla Yajur Veda. The Krishna Yajur Veda is prevalent in South India while the Shukla Yajur Veda is in the North. The Krishna Yajur Veda is a motley collection of verses where Samhita and Brahmana commentary are interspersed while in Shukla Yajur Veda verses are well arranged and separate the Samhita frotn its Brahmana (the Shatapatha Brahmana).

The Yajur Veda is considered to be compiled around 1200-800 BCE.

Saama Veda: Saama means Shanti or peace of mind. Saama Veda contains in all 1875 mantras of which 1800 are from Rigveda. The Saama

Veda Samhita has two major parts. The first part includes four collections that are set to music so that they can be sung in a group called Saama Gaana. The second part consists of three verse books (archik).

As can be seen Rig Veda focuses on the philosophical aspect of religion, Yajur Veda on the Karma or ritualistic part, and Saama Veda gave a shape to the philosophy of religion, which made it conducive to group sinking in calm atmosphere to bring happiness through peace of mind. Thus, Saama Veda is the mother of the finer aspects of life i.e. music, song art, literature etc.

Atharva Veda: It has a collection of 5977 verses and derives its name from the Rishi 'Atharvan' who brought mantras of this Veda to light. The Atharva Veda was not considered a Veda in Vedic era and it was only lst Millennium BCE that it was accepted as a Veda.

In many respects this Veda falls into a different category other than the first three Vedas. In Atharva Veda there are mantras for devatas not mentioned in the first three Vedas. Many hymns in this Veda deal with creation.

Gayatri Mantra is regarded as the greatest mantra of the Vedas and is considered to be essence of the three Vedas Rig, Yajur and Saama but Atharva Veda has a Gayatri of its own called Atharva Gayatri.

Atharva Veda has been a primary source for information about Vedic culture, the customs and beliefs, the aspirations and frustrations of everyday Vedic life, as well as those associated with kings and governance. The text also includes hymns dealing with the two major rituals of passage - marriage and cremation. The Atharva Veda also dedicates significant portion of the text asking the meaning of a ritual.

UPANISHAD: The extensive texts with 1180 Saakhas and each Saakha having its own Samhita, Brahmana and Aranyaka was making acquiring all the knowledge too elaborate. So the Upanishads were conceived. Upanishads basically extract the core philosophy of the Vedic system. They are commonly called as *Vedanta*- "The highest purpose of Veda". The main mantras in Upanishad dealing with philosophy are called Sutras (aphorism). The commentary on *Sutras* is called *Bhashyaa* and further elaborate explanation on Bhashya is called *Vaartika.*

The central concern of the Upanishads is the "connection between human organism and the cosmic realities". The concept of Brahman, the Ultimate Reality from which everything arises and Atman, the essence of individual, are central ideas in the Upanishad and knowing the correspondence between Brahman and Atman creates an integrative vision of the whole.

Summary: Vedas present the true nature of the Supreme Divine which is nameless or formless and this is the foundation of Vedic philosophy. In Vedic writings the ONE has appeared as manifold through the manifestation of the various powers which exist potentially in the creator as source of all things and beings. The ONE is resident in nature, in universe, in us! He is personal, non-personal and beyond both.

Such is the vastness of the concept and vision presented in the Vedas.

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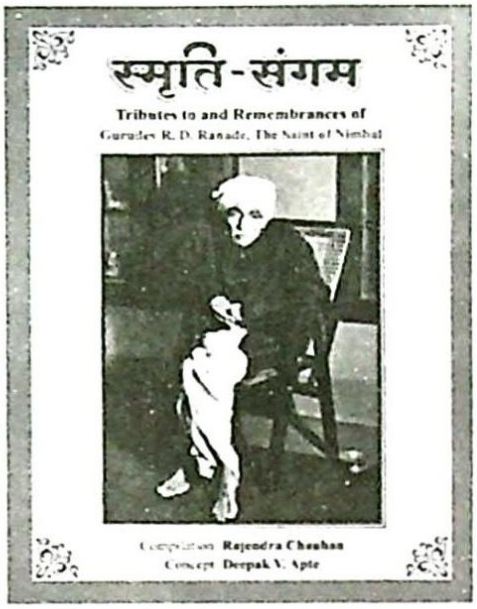
Corrigendum

In June-September 2020 issue of *Pathway To God*, P.No, 65, fourth line from bottom it has been wrongly printed as Dr. Radhakrishnan which ought to have been Dr. Babu Ranjendra Prasad.

The error is regretted.

Editorial Board

Reminiscing a Modern Saint


स्मृति-संगम
Tributes to and Remembrances of
Gurudev R. D. Ranade, The Saint of Nimbal
Compilation: Rajendra Chauhan
Concept: Deepak V. Apte

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स्मृति-संगम (Tribute to and Remembrances of Gurudev R. D. Ranade, The Saint of Nimbal) Compilation: Rajendra Chauhan, Concept: Deepak V. Apte. Self Published. June 2020. Pages XVII+178, Rs.450/- ISBN 978-93-5406-280-3 Order at: gracedental@gmail.com

Smruti-Sangam which literally means a "confluence of memories" is an excellent addition to the repertoire of resources available to the spiritual community (*Sampradaya*) of the followers of the Saint of Nimbal - Gurudev R D Ranade. As the subtitle of the book indicates, it is in large part a collection of tributes and remembrances of admirers and acquaintances of Shri Gurudev from all walks of life. Shri Gurudev excelled in each of the diverse roles he played through his life: disciple, scholar, teacher, researcher, academician, educator, author, philosopher, visionary, mystic, and, as his followers reverentially call him, Gurudev - Guru as God personified. This book offers some remarkable glimpses into the life and times of Gurudev Ranade through the eyes of contemporary luminaries from diverse disciplines. Thus, it's not just his followers, anyone who wishes to have a peep into the multiple facets of an intellectual colossus and a uniquely rational mystic that India has produced should relish reading this book. Its clever conception and excellent execution respectively by Shri Deepak Apte and Dr Rajendra Chauhan must be congratulated. Together, they have filled an important lacuna in the limited literature available on Gurudev Ranade who, a true Saint as he had always shunned limelight.

The book opens with a memorable quote titled "Rise of India" from an article in Modern Review written by a youthful philosopher R D Ranade 35 years before India's independence where he predicted: "....I see her (India) assimilating the excellences of both the East and the West, and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self!". India's progress on many fronts indicates that his prophesy shall come true in the course of time. The next one is the dedication page which shows the spiritual lineage of Gurudev - his Great Guru Shri Nimbaragi Maharaj and his Guru Shri Bhausaheb Maharaj. Undoubtedly, these Saints were, in the words of Swami Vivekananda, among "...the greatest men in the world who passed away unknown...."

The book has three parts. Part A presents tributes and remembrances. Part B gives comments and reviews by renowned experts on some of Dr.Ranade's celebrated articles and books. Part C is an appendix that includes diverse and interesting material including that related to: (i) Academy of Philosophy and Religion, an institution that Dr Ranade founded; (ii) a list of new words that Dr Ranade coined such as "spiriton" (for the tiniest form of Divine just as the electrons are the tiniest form of matter) and "theotropism" (for man's attraction to God just as phototropism is plant's attraction to light), enriching the vocabulary on Philosophy and Spirituality; (iii) a sample of his Marathi handwriting and (iv) Dr Ranade's family tree.

The tributes.come from several "high-priests" of widely diverse walks of life in India and abroad - all with deep appreciation of Dr Ranade's exceptional place in the domains of philosophy and mysticism. Impressively, going by their titles, these include kings and presidents, governors and ministers, chancellors and vice-chancellors, reformers and activists, educators and academics, philosophers and mystics and of course, devotees and disciples. The illustrations that follow are drawn from a century of noteworthy tributes presented in the book. Dr N S Christian, a Surgeon, describes Dr Ranade as a "self-sustained angel of the Lord, in brief: God in flesh and blood" (Tribute 99) while Wrangler Paranjpe says, "Ranade is a God intoxicated personality!" (Tribute 22).

And that is why, Dr Shiv Narayan Lai Shrivastava, a Philosophy Professor, proclaims, "whoever has come in contact with Dr Ranade cannot forget him till the end of his life" (Tribute 95).

Many of the tributes draw a specific attention to his Saintly figure and his child-like simplicity. Dr Ranade was an ardent fan of Carlyle. He had even named a cottage he built for meditation after Carlyle. Interestingly enough, the tributes of Wrangler Paranjape (22), K M Munshi (34) and Prof Burch (64) are a vivid demonstration of how Carlyle's famous doctrine "a hero is a hero at all points" applied so aptly to Dr Ranade.

While introducing four professors - one of Sanskrit, another of English, the third of Philosophy and the fourth, Professor Ranade to the then Viceroy Lord Chelmsford, the Wrangler is reported to have said, "Well, you see in each of- the four a professor of this and that subject, but in Professor Ranade, you can see all four rolled into one". Professor George Burch of USA expresses a similar sentiment when he writes, "...there are many great scholars...many great philosophers...many great mystics...many great teachers. But we seldom see one person who is all of these at once. Such a one was Ranade..." Professor V H Date tops it all when he writes, "Gurudev Ranade was a unique coalescence of the universal compassion of the Buddha, the catholic love of Jesus, the penetrating intellect of Kant and the profound wisdom of Shankaracharya" (see Prologue, Page XlII).

It required men of equally high intellect and facility to truly appreciate Dr Ranade's stature both as a philosopher and philologist. When suggested that translating his Geeta-Rahasya in English would benefit the whole world, Lokmanya Tilak is said to have responded, "there is only one person who can translate my book on Gita in English, and that is Ranade" (Tribute 10). Describing his paper on "Greek and Sanskrit: a comparative study" "a very solid article by Professor R D Ranade", Yogi Aurobindo Ghose further said, "...he has done his work with great thoroughness and with a minute accuracy"

Four of India's Presidents - Dr Rajendra Prasad, Dr Radhakrishnan, Shri B D Jatti and Dr Shankar Dayal Sharma - have expressed how they held Dr R.D .Ranade in the highest esteem. Emphasizing his seminal

contribution to *Sant Bani* in Marathi, Hindi and Kannada, Dr Prasad underscores that "the philosophy which we have inherited from the past, now lives in him" (Tribute 30). Dr. Sharma was among those of his students who were dazzled by their philosophy teacher and carried everlasting impressions of him (Tribute 77). Dr, Radhakrishnan was Dr. Ranade's colleague and collaborator for several years and always remained a close friend. He spoke and wrote about Dr. Ranade at length on numerous occasions. A great philosopher himself, Dr. Radhakrishnan truly appreciates that, "Dr. Ranade is not a dreamy idealist but a practical visionary on a grand scale. Nobody will be reluctant to give him the place among the immortals. Dr. Ranade is touched by the Grace of God" (Tribute 36). Smruti-Sqngam also captures some Marathi and Hindi tributes. Marathi readers must take note of tributes, among others, by N.C. Kelkar (19), K.P.Kulkarni (46), Senapati Bapat (82) and the one laced with a little humour by P K Atre (54). Tributes in Hindi by Prof. Sonopant Dandekar (49) Dr. D.M.Datta (51) and Prof. S.L.Pandey (86) also make absorbing reading.

Among Dr.Ranade's many celebrated books and articles, the two early and ground-breaking publications - *A Constructive Survey of Upanishadic Philosophy and Mysticism in Maharashtra* - attracted most accolades from across the globe. However, his essay on the famous Greek philosopher Heraclitus deserves special mention. This essay left Professor F.W. Bain and Sri. Aurobindo Ghose stunned by Dr. Ranade's mastery over Greek philosophy. Dr.Ranade was Professor Bain's student and considered him his intellectual master (as opposed to his spiritual master Shri Bhausaheb Maharaj). What Professor Bain has expressed to Dr. Ranade after reading his essay on Heraclitus says it all: 'There are not even five persons in India, who will understand your scholarly booklets on Greek philosophy. I shall leave the whole of my library in India but take with me your valuable booklets on Greek philosophers" (Comment 3). Sri. Aurobindo's praise of him is equally effusive: "He (Ranade) joins to a luminous clarity, lucidity and charm of expression an equal luminousness and just clarity of presentation and that perfect manner in both native to the Greek and French language and mind, but rare in English tongue...In these

seventeen pages,...(He) leaves us charmed, enlightened and satisfied" (Comment 1).

The book has reproduced comments of 29 authorities on the subject on Dr. Ranade's volume on *Upanishads* while comments by 25 world experts on Mysticism in Maharashtra are presented. Clearly, space will allow referring to only a few of them here. About his book on Upanishads, H G Jacobi, a German Professor of Sanskrit and Comparative Philology notes: "...I have become fully convinced that it will be accorded a foremost place among the standard books on *Upanishadic Philosophy* (Comment 16) Professor H.G.Raulinson, the then Principal of Deccan College remarks on the same work: "Your great volume...is a monument of patient research and vast scholarship" (Comment 23). On *Mysticism in Maharashtra*, Verrier Elwin, the Chief of Anthropological Survey of India declares that, " Professor Ranade's translations are the best thing in this book" (Comment 46) while Rev. Dr. Nicol Macnicol of University of Glasgow, UK, says, " At last justice is being done on an adequate scale to the gifts of the Maratha Saints, and being done by a scholar of their own kin" (Comment 58).

It is indeed illuminating to get to know Gurudev Ranade's own feelings about his prolific writings. It emerges elegantly from one of his conversations R.R. Diwakar, the then Union Minister for Information and Broadcasting who was also instrumental in organizing his lectures at the Rashtrapati Bhavan (Tribute 48). Mr Diwakar writes, "Once when I complimented him for his philosophical writings, Dr. Ranade said, "Rangarao, what is this writing; it is mere intellectual play! The real thing is quite different, it is the inner experience that counts!"

Philosophers and mystics all over the world assert that spiritual experience is "ineffable". While almost every page of it has something captivating, this enlightening book leaves a lasting impression on a reader's mind how the true greatness of a spiritual master like Gurudev Ranade is also "ineffable".

Some memories are for ever and have the everlasting source of inspiration for the ensuing Generations. We are happy to reproduce some such great memories of ACPR to the readers here.

-Editor

H.H. Chandrashekharendra Saraswati Shankaracharya Swamiji of Kanchi Kamakoti Math had stayed at ACPR, Belgaum for 3 months i.e., 17-6-1979 to 16-9-1979. During that period their Majesties Queen Fedrika of Greece and Queen Sophia of Spain visited the ACPR on 12-9-1979 along with great philosopher of modern India Dr. T.M.P. Mahadevan.

H.H. Chandrashekharendra Saraswati Shankaracharya Swamiji

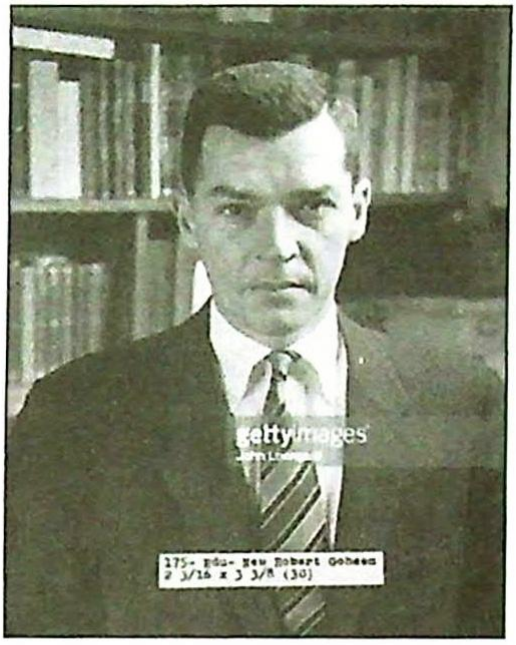
Queen Fedrika of Greece

Queen Sophia of Spain

Dr. T.M.P. Mahadevan

Dr. Robert Francis Goheen

An American Academic, President of Princeton University
United States Ambassador to India.



Dr. Robert F. Goheen, U. S. Ambassador in India accompanied by his wife and son paid a visit to Gurudev Mandir, Belgaum on 14-8-1977, afternoon. He was received by the Trustees of the Academy. Shri K. D. Sangoram, Chairman, extended a warm welcome to the guests and gave a short speech as an introduction to the Academy.

Dr. Goheen expressed his happiness over the hospitality offered to htm hy the Indians. He was pleased .with the activities of the Academy and expressed his satisfaction over the progress made by it so far. He said that when he was a young boy he spent 15 years in this country and never dreamt that he would come back to India as a representative of his country one day. He observed that India had achieved tremendous progress during the past four decades. Describing himself as an. intermediary between his country and India, Dr. Goheen stated that he was getting adequate support from his Govt and equal encouragement from the Janta Party Govt of India in bringing about better relations for the benefit of die people of both countries. "I am looking forward to carry out the task to the best of my ability," he said.

He was presented with some of the publications of the Academy including *'Moral Trends Since, Independence'* and 'Constructive and Critical Aspect of Prof. R. D. Ranade's Philosophy' by Prof. B.R. Kulkarni.

" A couple of months prior to his passing away, Gurudeo was sitting alone in his room to prepare his tea as usual. His wife was bringing in the articles required. When she entered the room for a second time, holding the pots of milk in both hands, she observed a wonderful phenomenal. Shri. Gurudeo's face had become intensely red and had assumed the face of Shri. Hanuman ! On his head was seen a brilliant sesha (Cobra) with all its hoods spread out. Its eyes were glittering like red jewels. This astounding sight greatly terrified his wife and she began to tremble. The milk pots were on the verge of slipping from her trembling hands, when Shri. Gurudeo spoke in a serious tone. " Wall, sit down.
From Past to Future Don't be afraid. Sometimes it does happen like that. "She Sat down..... Then shri Gurudeo ascertained from her the details of the incident, smiled, and remained silent. ***('Light of Life"- Page 172)***

Hon'ble Chief Justice of India
Y. V. Chandrachud
Visited ACPR on 22.12.1978

While releasing the Silver Jubilee Souvenir, volume first at ACPR, Belgaum on 22 December 1978, the Hon'ble Justice Y.V. Chandrachud. Chief Justice of India stated *inter alia* - "I have no claim to spiritualism as you have. But that does not mean that, I am out of it. I can give you a small secret that there is hardly a day when I do not do my meditation and if there is one thing which sustains me in the midst of my very strenuous routine of work. I believe that, it is a 20 minutes' meditation without fail. It gives me the greatest relaxation. If somebody in the court gets angry with me. I am able to resist getting angry with him."

Philosophical Foundations of Education

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Philosophy is at the root of all knowledge. It questions and seeks answers to the reality of the world. Philosophy makes an attempt to understand man, nature and universe. Philosophy is purely a theatrical construct. It is an evolving concept which has undergone changes through times. There are universal philosophical ideas or values which are relevant to any society of the world. There are other philosophical ideas which are specific to specific societies of the world. These are the results of years of living together in a country or a society. It is the wisdom that is realised by people through their life.

Since philosophy is abstract in nature, all the great philosophers of the world, Indian as well as Western, searched for a practical field where they wanted to implement their ideas and that was the field of education. Hence, all the greatest philosophers of the world are the greatest educationists as well. As Adams puts it, 'education is the dynamic side of philosophy.' Education is a multifaceted process involving the learners, teachers, the content, the methods of teaching, the environment etc., all of which are influenced by the prevailing philosophy. These components are determined on the basis of aims and objectives of education. Aims and objectives of Education are decided by the philosophy that is believed by a particular society. If we examine the aims and objectives of education through centuries, we find that in ancient Indian society attainment of Moksha was the highest goal of education. Each component of education was decided so as to achieve this philosophical view. According to the ancient educational philosophy, there were four main goals of life called Chaturvidha Purusharthas:

1. ***Dharma or Duty:*** Every individual has to pursue the *varna-ashrama dharma.*

2. ***Artha or Finance:*** One has to earn his livelihood to lead a successful and purposeful life.
3. ***Kama or Yearning:*** One should have yearning for satisfying one's worldly as well as other-worldly desires in accordance with social acceptances.
4. ***Moksha or Liberation:*** The ultimate goal was liberation from the worldly suffering and union of ***Atma*** with ***Paramatma.***

Thus, education was a means of emancipation, a source of enlightenment and a way of salvation. Education was imparted so as to achieve this higher ideal of life. With the passage of time, however, the philosophical values of Indian society changed. From 'Harmonious Development of Man' during the 17th century to Democratic Ideals' in the 20th century, Indian education system has undergone tremendous changes.

It was the greatest Indian philosophers who laid a sound foundation for our education system. The philosophical ideas of Vivekananda, Sri Aurobindo, Gopal Krishna Gokhale, Mahatma Gandhi and Dr.S. Radhakrishnan have provided broad guidelines on which our education system is based. Each one of these philosophers has his ideas of education that are based on his own view of life.

Swami Vivekananda defines education as "the manifestation of perfection already in man". Education is life-building, man-making, character-forming and assimilation of ideas. He ralso sowed the seeds for the national education movement.

Ravindranath Tagore was a naturalist whose educational philosophy reflects his general philosophy. Freedom, creative self-expression and active communication with nature and man are his cardinal principles. Content of education, according to him, included art, music, picture-making and crafts, dramatics and dancing. Ravindranath established Shantiniketan where he put his theoretical ideas into practice.

Mahatma Gandhi is regarded as a practical educational philosopher and experimenter on education. Gandhi's philosophy encompasses various dimensions like religious, cultural, political philosophies. His

philosophical ideas are reflected in aims, curriculum, methods and system of education. His ideas about education included the training of body intellect and spirit in an integrated and correlated manner. This would help the development of a harmonious, well-balanced, wholesome and all-round personality in the child. Hence, he defined education as an "all round drawing out of the best in child and man-body, mind and spirit".

The influence of some great Western philosophers in the field of education cannot be ignored. The philosophy of life and educational thoughts of Rousseau Pestalozzi, Froebel, Montessori, John Dewey and Piaget have made significant contributions to the Indian system of education. Many of the philosophical ideas of these are being practised in Indian education.

There are different schools of philosophies which are being advocated by Indian as well as Western philosophers. For example, Idealism, in education stresses the development of universal and higher values of life in children. Naturalism is against artificial systems of education, textbook learning by children. It emphasizes natural development of children's intellectual, social and moral aspects. Pragmatism includes instrumental values which are situational, related to practical life of children. The experiences of learners influence their decisions.

After independence, the educational system in India is being reconstructed on the democratic philosophy which stresses on equalisation of educational opportunities for all. Thus, the present system of education is based on the ideas of great philosophers as well as modern ideas.

Teachers in Nature: A Learning Perspective

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Once upon a time there lived a sage, who stated that his teachers are the beings in nature, and every bird to a blade of grass has taught him the wisdom of living. This article tries to identify few of the teachers in nature, who teach, by Being.

The Indian Education system and Heritage gave the utmost importance for the Role, Relevance and Reverence for the Guru in a students' life. Guru is the one who guides the realization of the inner perfection and purpose of being without overt instruction, but by demonstration and inspiration. Hence, the Gurukul and the Guru parampara, was center of the evolution of Indian education system.

The Gurukulas/ Ashrams were located in the heart of nature (aranya) to enable the students to engage with nature in learning and protecting the environment. In that context, this article attempts to understand the lessons that can be learnt from our ecology and the variety of beings around us in the form of objects, plants and animals.

World :

Sun: Symbolizes the sense of Duty and Commitment. Every soul on this earth has a purpose and true wisdom is to understand the purpose and commit to the performance, irrespective of the influences around. Our Life revolves around and is guided by the duty of the Sun. Let us be guided by our Responsibilities than Rights.

Moon: Pleasant as he is, Moon teaches us equanimity in the face of growth and decline. As it blooms and recedes, moon enlightens us about the ups and downs being the phases of life, which are but to be accepted, as they are, just transitory. Everything is a Passing phase.

Wind: Movement is more essential than form, thus flowing through the world and offering the breath of life. Wind shall pass through all that is, good, bad and the dirty. It carries and reflects the flavor of what it meets, but shall never internalize it nor change the nature of self. Meet all you can, but never lose the true nature of self.

Sea: As mighty as it can get, the ocean supports more that 85% of the life on earth. The immense strength and volume that the ocean encompasses belies any imagination. However, true Strength lies in acceptance, dignity and in being peaceful. What lies beneath is far greater and important than what meets the eye. Learn internalization.

Taru Samskara (Trees):

Coconut Tree: Tall, straight and the provider of food, shelter and multiple other wishes, Coconut tree stand for being Proud and Provider. Never easy to climb, it shall be looked up to and revered. Symbolizes the father in a family.

Mango tree: Bears the King of fruits, the auspicious leaves for rituals, flowers in the season to indicate its fruition and is a joy for children to play on. Mango celebrates its existence and gloriously socializes to share joy. Symbolizes the mother in a family.

Neem: The most valuable for its endless health utilities, it stands for the bitter pill. The tree is known for its shelter during the summer heat. Thought of in times of distress the tree is a just representative of the elements of a teacher.

Jackfruit Tree: The most suitable for its timber, the tree is never noticeable about its fruit bearing capabilities. However, during the season, the tree displays magnificent reap of fruits hanging anywhere from the roots on the ground to the branches above. There are those who work without the desire for being in the limelight. The innumerable individuals and institutions amidst us, who inspire us with their immense selfless service. (Example, One of the guiding principles of RSS is Anamikatvam)

Fauna (Animals):

Lion: Known for Pride, Review (Avalokan), Collectivism and Leadership by being (Swameva Mrigendrata). Known for their bravery,

Lions fiercely defend their pride and fellows and would take up the challenge of a fight. Unlike the Tigers, Lions never attack unless provoked or hungry and does it only form the front. Be Brave to defend your Pride.

Dog: The first beast to seek and satisfy human association, Dog is known for Agility, Alertness, Affection, sense of Gratitude and Contentment. Dog is known to be satisfied with anything obtained or offered and is known for its Bravery and watchful nature. Dogs are probably the most adaptable animals due to their association with humans. Be Contented and Grateful for all gifts of Life.

Eagle: The Garuda, as we understand, is a high flying being with an extraordinary Vision, able to scan the view and identify the prey, but unlike the vultures, Eagles never eat the dead. Eagles love the Storm and take the opportunity to rise as high as possible. They nurture the young to maturity and retire by retreating into seclusion when the body gets weak and wait for regeneration of feathers and beak to emerge again. Have a Vision and identify hurdles as Opportunities.

Crow: A Strong sense of Community and Concern for the fellow beings, Crow is known for its sharp sense of caution and Intelligence. Slow to trust, Crows are secretive about their courtship. For us, in Hinduism, Crow is the most sacred representative of our ancestors. The least attractive of the species is perhaps the most utilitarian and admired beings. Focus on Work, image will emerge.

We learn that, a lifel-long student of Philosophy, Gurudev stressed both the value and the limitations of intellectual knowledge. He always held that God-realisation is the highest end of life and that intuitive apprehension of God alone matters. He insisted that morality is a prerequisite for mystical life and that meditation on the name of God is the only way to attain to divinity. Towards the fag end of the journey we come across a vivid picture of how mere worldly success does not grant peace of mind and how absolute resignation to the will of God is the only way out. The destination of our journey is reached with the assurance of Gurudev : If complete self-surrender comes, can God's grace be far behind?

- B.R. Kulkarni

Glimpses of Shri Gurudev Ranade, Page No. viii

The Teachings of the Narada Bhakti-Sutra

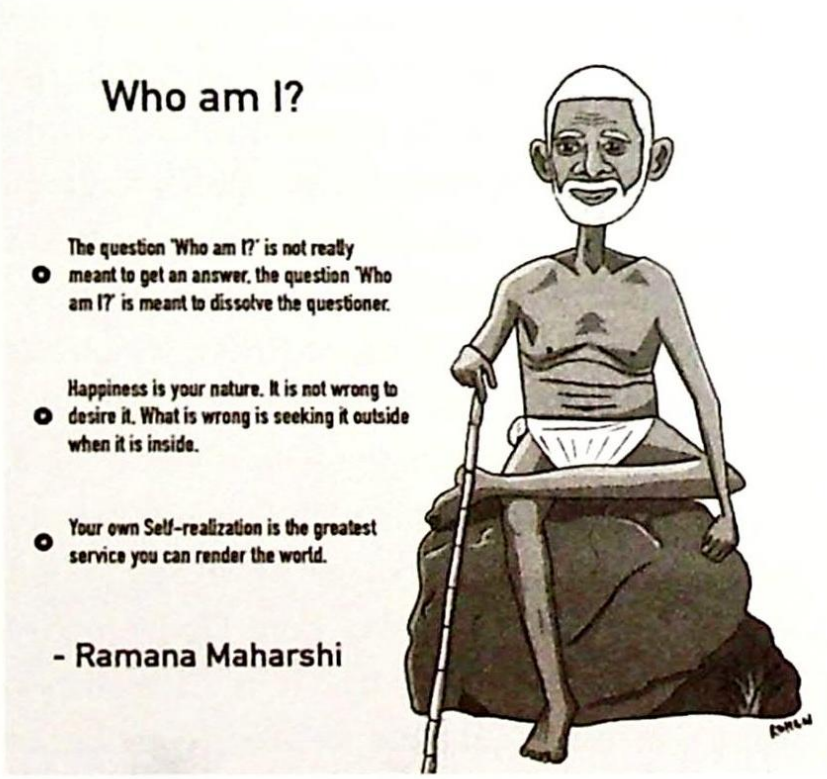
(Mysticism in Maharashtra)

Chapter I - Reprint Page No.12 to 14.

The Narada Bhakti-Sutra begins by defining what Bhakti is, 1) It places on record various definitions of Bhakti advanced by its predecessors and then gives us what its own definition of Bhakti is. According to Parasara, we are told, Bhakti consists in the worship of God. According to Garga, it consists of the narration of God's exploits. According to Sandilya, so Narada tells us, Bhakti means meditation on the Self. While, Narada himself holds that Bhakti is the highest love for God, a whole-hearted attachment to God and indifference to other things, a surrender of all actions to God and agony in His forgetfulness. As a matter of fact, however, love's nature, says Narada, is indescribable. As a dumb man who eats sugar cannot tell of its sweetness, so a man who enjoys the highest fruits of Bhakti cannot describe in words their real nature. (2) Then, secondly, Narada goes on to discuss the relation of *Bhakti* with other ways to God. Between *Jnana* and *Bhakti,* three sorts of opinions are possible. In the first place, it may be maintained that *Bhakti* is a means to *Jnana,* as the Advaitists maintain. Others may maintain that *Jnana* and *Bhakti* are independent and equally useful ways to reach God. And thirdly, it may be maintained that *Jnana* is a means to *Bhakti,* an opinion which Narada himself endorses. To him *Bhakti* is not merely the end of *Jnana,* but the end of all *Karman* and the end of all *Yoga.* In fact, Bhakti should be regarded as an end in itself. It concerns itself with a personal God who likes the humble and hates the boastful. There are no distinctions of caste, or learning, or family, or wealth, or action, possible in Bhakti. (3) Then Narada goes on to discuss the means to the attainment of Bhakti. What, according to Narada, are the moral requirements of a man who wishes to be a Bhakta? He should in the first place, leave all enjoyments, leave all contact with objects of sense, incessantly meditate on God without wasting a single minute, and always hear of God's qualities. He should give himself up to the study of the Bhakti Sastras, and should not waste words in vain. He should pray for

the grace of the Saints and the grace of God; and God will appear and bestow upon him spiritual experience in course of time, which, Narada thinks, can be attained only by God' grace. He should spend his life in serving the good. He should live in solitude, should not care for livelihood, should not hear of women, should not think about wealth, should not associate with thieves. Hypocrisy and arrogance, he should shun as foul dirt. He should cultivate the virtues of non-injury, truth, purity, compassion, and belief in God. He should deliberately set himself to transform his natural emotions, and make them divine. Passion and anger and egoism, he should transform and utilize for the service of God. in fact, a divine transformation of all the natural emotions must take place in him. He should not give himself up to argumentation; for there is no end to argumentation. It is manifold, and cannot be bridled. The devotee should be careless of the censure of others, and should have no anxiety whatsoever while he meditates. (4) Then, Narada goes on to tell us the various kinds of Bhakti. Firstly, he divides Bhakti into *Sattvika, Rajasa* and *Tamasa*. He draws upon the three categories of the Bhaktas as given in the *Bhagavadgita,* namely, the Arta, the Jijnasu and the Artharthin, and tells us that the Arta possesses the *Sattvika* Bhakti, the *Jijnasu* the Rajasa Bhakti, and the Artharthin the Tamasa Bhakti, and tells us that the first is superior to the second, and the second superior to the third. One does not know why the Bhakti of the *Arta* should be regarded as superior to the Bhakti of the Jijnasu. Why should we not regard the Bhakti of the Jijnasu as *Sattvika*, and the Bhakti of the *Arta* as Rajasa? Narada has no answer to give. There is yet again another classification of the kinds of Bhakti which Narada makes. He tells us that it is of eleven kinds. It consists of singing the qualities of God. A desire to see His form, worshipping the image of God, meditation on Him, the service of God, friendship with God affection towards God, love to God as to a husband, surrender of one's own Self to God, atonement with God, and the agony of separation from God. (5) As regards the criterion of Bhakti, Narada teaches that it is "*Svayampramana*": the criterion of Bhakti is in itself. Complete peace and complete happiness are its characteristics. "Anubhava" which is the practical index of Bhakti should increase from moment to moment. It ought to be permanent. It

ought to be subtle. While the psycho-physical characteristics of Bhakti. are, that it should make the throat choked with love, should make the hair stand on end, should compel divine tears from meditating eyes. When therefore, complete happiness and peace are enjoyed, when *"Anubhava"* is attained, when all the psvcho-physical effects are experienced, then alone is true Bhakti generated. They are the criteria of Bhakti, (6) Finally, Narada tells us about the effects of Bhakti. It is Bhakti alone which leads to true immortality. It is Bhakti which endows us with complete satisfaction. Bhakti drives away all desires from us. A Bhakta uplifts not merely himself, but others also. He ceases to grieve; he ceases to hate ; he feels no enjoyment in other things; he feels no enthusiasm for other things; he becomes intoxicated with love; he remains silent. Spiritual "Epokhe" is the mark of the saint.


Who am I?
The question 'Who am I?' is not really meant to get an answer, the question 'Who am I?' is meant to dissolve the questioner.
Happiness is your nature. It is not wrong to desire it. What is wrong is seeking it outside when it is inside.
Your own Self-realization is the greatest service you can render the world.
- Ramana Maharshi

Mystical Experience

Reprint Pathway to God-1966 Issue
Page - 63 to 66

Finally we shall present a grand panorama of the rich variety of mystical experiences enjoyed by the Kannada mystics and the supreme mystical-heights reached by them. Really "The mystical-experiences which have been recorded by the Karnatak Mystics surpass in their denouement and literary-expression almost all the experiences that have been recorded elsewhere. At first, we shall discuss the Criteria and Genesis of spiritual' experience in general. The criteria to be discussed are not the following ones of Indian Philosophy viz. *Pratyaksa* (direct evidence), *Anumana* (inference), *Upama* (analogy) and *Sabda* (authority); nor are they the criteria of Modern Contemporary Philosophy viz. the-realistic criterion of Correspondence; the idealistic one of Coherence; and the pragmatic one of Utility. But they are the practical, mystical criteria. They are discussed here along with some philosophical and moral criteria. So far as philosophic criteria are concerned *Nijaguni* tells us that Reality is beyond words, or thought or imagination. It is Eternal and Infinite both in time and space and is unique and blissful. About the Moral criteria *Mahipati* tells us that religion is the crest of morality. He thus stresses morality and makes it a regular criterion. Like *Nijaguni* he also Bays: Expression presumes a dually while experience presumes a unity. So experience cannot be attained by mere expression. Supersensuousness is a mystical criterion. The vision of spiritual seeds involves a kind of supersensuous experience. In a supersensuous experience, interchange of the functions of different senses may take place. The eye may be able to hear and the ear may be able to See, because there is a unity of apperception lying behind all these experiences. This Is about the Criteria in general. In regard to the Genesis, we are told how the beginning of spiritual experience takes place All the saints tell us that it begins with the experience of pearls and jewels, The sight, of these pearls is, thus, the threshold of spiritual experience. This pearl is subtler than a hair's breadth.

It has no hole, yet it is priceless and peerless. The pearl shines with a variety of changing colours, the colours being inside the pearl and not merely hanging on it or in the .air. The greatness of this pearl reveals itself in course of time. The vision of Such a pearl confers immortality on an. aspirant as it is the vision of God Himself. Lastly Maha lingarang describes the spiritual Jewel bedecked with pearls,- which shines everywhere, both inside and outside-especially in the devout hearts.

Then we should deal with Morphia, Photic, Phonic and other mystical experiences. These spiritual experiences resemble that are those that are gathered by the senses but unlike the sense-experiences, they are gained from within by a sort of intuition and not from without. Like the experience of pearls, the experience of what is called 'Para Binbu' by the mystics, or the 'spiritual atom ' as we may call -it, is also one of the earliest of such Morphic experiences. -Morphos means form. There are many such experiences of form. Later on the spiritual realiser sees a string of pearls, creepers of corals, etc. The vision of 'Burning fire' Flash of Lightening' either as a rod or a creeper or branch,1 are Photic or light experiences which the Kannada Saints have described. They even talk about "dazzling light of a crore of suns". There are experiences in which both form and light are combined together. The vision of a luminous *Atma Ling* is such an experience. Any form which God assumes-from a *spirilion* to *spacelessness* is called ' Vastu ' by these Saints. This Vastu is the root of all liberation while alive.

The vision of this form of God itself constitutes *Jivan-Mukti* or Liberation while living and though living. God appears all the more beautiful, when He appears in the light followed by various colours and accompanied with *Anahat* sound. Along with these experiences an aspirant also visualises a *Kalpa Vrksa*, (a wish-giving tree), a *Parusa* (a philosopher's stone) and a *Purusa* (a person) inside the heart. He listens to the Unstruck Sound. Poet *Cidanand* tells us that when he begin to hear this spiritual sound, his mind, senses and also all the bad qualities dissappeared altogether. How can darkness be found in sunlight ? He also tells us that there was synchronousness of light and sound. They were simultaneous.

He saw, at the same time, colours of various kinds. ' Vibgyor' is a small expression for these different kinds of colours. When he saw the unvisualisable form, he fell into the sleep of ecstasy. Here is a combination of Phonic and Photic experiences. Finally there is the description of the preparation of the spiritual *Payasa* (porridge) and its enjoyment in the company of the spiritual teacher and spiritual brethren which constitutes the acme of spiritual experience.

Next we come to the discussion of Cumulative Experience, which consists in the amalgamation of the various super-sensuous experiences. Here the mystic deliverances of different senses are coupled together-viz. light, sound, flavour, colour, form and so on. One song speaks of an over-flowing pitcher of nectar and of a form of God, playing on a blue mirror, inside a ring. A song of *Mahipati combines* together experiences of light, sound and ambrosial juice and tells us that these are to be obtained in the company of saints. In one his songs, *Purandardas* defines a Brahmin as one who hears the sound of a clarinet by means of which the snakecharmer catches hold of a cobra. He does not become drenched under the rain-shower of pearls, sees the overspreading Moonlight everywhere and enjoys an ecstatic sleep in the dazzling light inside Brahma-rand lira. Apart from the usual manner of expressing the Cumulative Experience, a famous Vacanci of Basava speaks of the pores of the body as having become eyes for the vision of God and of the extra ordinary pleasure he enjoyed in seeing and coming in unison with God. Vriaydas describes the vision of *Vaikunth* (heaven) with its beautiful gardens and lakes temples with golden towers, palaces with resplendent gates and beams of diamonds, Lord *Visnu* sleeping on the bed of *Sesa* and Lord Siva wearing a necklace of a serpent. The poetess *Sivalingavva*, tells us that she saw a number of saints, sages *Togins* and Fakirs with Lord Siva presiding over them. *Vaikuntha* itself, she says, seems to have descended upon the earth. The assembly was lit up with stars moving in all-pervading dust of saffron. The great Sesa appeared in designs of various colours. There were peels of thunder and God was manifesting Himself there in one beautiful form after another. Finally poet Sanga advises his mind to partake of draught after draught of the

mellifluous juice, to shine like camphor lit up with flame, and to swallow itself to non-existance.

Then we would describe Cumulative experience on a higher level, as well as Supernal Experience which consists in seeing the Form of the Self. The saint *Mahipati* speaks of God as capable of being here and now and advises us to test reality of experience. He describes that the Ultimate Doer, as disembodied in the empyrean, without 'filling the body. *Mahipati* speaks of all- pervading sunlight without the sun and moonlight without the moon, the beautiful Form of God inside the heart and ultimately of his unison with his own self. Then another poet-saint speaks about the stomach being full without partaking of food, the belching out of joy... *Keval Kumbhaka*, the humming sound of the great black Dee and the vision of the Primeval Person who stood before him. The next song is of Supernal Experience, the highest experience of Self being discribed in it. The poet speaks of the radiant jewel, of stars of gold, of hearing the sound OM in a state of *Unmani* and becoming one with his own Self. Then follow three important songs which are on a new and higher level referring respectively to i) the movements of God ii) the supersensuous experience in relation to Absolute or *Nirguna* Reality and iii) the cradle song of the birth the spiritual son (the Self). The tint, discusses the movements of God. This subject is continued in another poem by Jagannathadas. The next song by Mahipati describes the Cumulative experience, in relation to the Absolute Brahman. Says Mahipati: It (Brahman) appears like an Eye before the eye and flashes like lightening. It comes on playing, makes its appearance, both inside and outside, and disappears. Its movements remain mysterious. This is eternal form of the Self which *Mahipati* saw inside his heart. Finally we have the famous poem by Sivalingavva devoted to the description of the birth to the spiritual son (the self) in a cradle which she touches and swings so as to reach the highest empyrean.

Lastly we would discuss the various effects of God-realisation ; viz.

i) Liberative, ii) Cosmical, iii) Intoxicative iv) Moral v) Beatificatory and vi) Theopolitan, produced on the perfected mystic.

i) A saint who attains identity with God-head sets inside the barrier of castes and creeds, puts an end to the rounds of birth and death and becomes a benefactor of humanity. A God-realiser rises superior to the considerations of the body, and is indifferent to its growth and decay, because he has attained to liberation while living. He becomes the purifier of the entire universe. This is the Liberative effect.

ii) So far as the Cosmic effect is concerned, when a Saint knows his Self, his individual limitations break clown, and he attains to atonement with all creation. He takes his lodgement in the universal life and realises his identity with man, nature and God. When one is blessed with such a unitive experience, one is himself the All as well as the One. The mystic ' experiences a rapturous vision of the immaculate spirit, whereby the whole world looks transfigured. He sees a new glory in the world. The whole world from the earth, up to the top of the mountain, appears full of the immaculate Spirit. It is impossible to express by word of mouth, the beatific joy he feels at this time-in contemplation and realisation of the absolute Spirit. This is the Cosmic effect.

iii) Many great religious teachers have spoken of a mystic occasionally getting a kind of spiritual intoxication. He becomes intoxicated with God-love and revels in his own Divine lunacy. The saint is filled with overflowing devotion to God as a result of which he disregards his own bodily pleasure. He talks about thc Atman and is filled with exceeding joy when so doing. Thus, even while living in this world, he becomes one with the great 'lustre' that pervades infinite space. He leads a life of solitary independence, becomes totally detached, remembering God alone and dancing with joy. The vision of the gracious Lord is the only object he places before himself, so much so, that by the continuity of the vision in beatific joy before his eyes, he becomes ultimately identified with the lustrous Atman Himself and like an intoxicated elephant, he destroys evil in the world and lifts his associates out of the pit of existence.

iv) So far as the Moral effect is concerned, we find that great insistence is laid by the Kannada mystics on washing away the dirt of the

mind for partaking of Divine Bliss. Unless the dirt of mind is washed away, God cannot be reflected in the mind; and unless God is seen in it, its dirt cannot be completely washed away. As a result of this moral purity, the saint attains to the poise of absolute equality, treating alike friend and foe, happiness and sorrow.

v-vi) After this comes the question of ecstasy in which state the divine presence keeps the saint ever awake. Dejection and disappointment cease to affect him; infatuation cannot overtake him; sorrows cannot torment him; he becomes death to the very good of death; When the aspirant becomes imbued with such a moral heightening, he falls into mystic raptures. Finally the Theopolitan effect is to be found in the vivid description of the *Anubhav Mantap* or the House of Spiritual Experience, to be a member of which was considered to be the be-all and end-all of all spiritual pursuit. Such blessed God-realisers on account of their intense love for the afflicted mankind, live only for its benefaction ai-.d betterment, proclaiming from pole to pole, like a rumbling cloud, the eternal Gospel God, from everlasting to everlasting.

Such is the silken thread that passes through "the multicoloured flowers of the (Kannada) Mystic Garden," whose fine garland has been prepared by Sri. Gurudeva, with exquisite skill and presented by him to the Lord with deep devotion 1 It is the fragrance of this beautiful garland that is presented in the Message Eternal of our Kannad Saints, in a clear and effective manner.

"There is no repetition in meditation.
Repetition is possible only in the finite.
In infinity, repetition is not possible.
As infinity is one without a second"

Swami Anubhavanand: Let Meditation Happen
P.14

Great Thinkers and Philosophers of the world-2

- Editor

In continuation with the new serial we began from the previous issue we take up the Greek philosopher Thales.

1. Thales of Militus -620-BCE- 546 BCE

Philosopher Thales was born in Miletus in Greek Ionia. Aristtle the Major source for Thale's philosophy and science identified Thales as the first person to investigate the basic principles of matter and threfore as the founder of the school of natural philosophy. Thales was interested in almost everything, investigating almost all the areas of knowledge, philosophy, history, science, mathematics, engineering, geography and politics. He prepared theories to explain many of the events of nature, the primary substance, the support of the earth and the cause of change. Thales was much involved in the problems related to astronomy and provided a number of explanations of cosmological events which traditionally involved supernatural entities.

Thales was born in a privileged family in the ancient Greek city of Miletus and his father was Cleo Buline. He was born in the same era as Aesop, familiar for his Fables.

When Thales was born, Miletus was one of the wealthiest and most powerful of all the Greek cities. Today it is located on the Coast of Turkey.

As a young man Thales became a merchant, probably his family business. Later he travelled to Egypt, learned Astronomy and Mathematics. After his return to Miletus he became Ancient Greek's first scientist. A world with his head in clouds who grew rich, one dark evening Thales was walking in Miletus looking at the sky. He stumbled into a ditch, whereupon an old woman, who knew him as a thinker laughed and asked, 'how can you even see what the heavens are telling when you can't even see what is under your own feet?'- This gave a turning point to his life.

The inquisitive approach of Thales towards the understanding of the heavenly phenomena was in fact the beginning of Greek Astronomy. Thales' hypotheses were newfangled and bold , and in framing phenomena from godly intervention , he paved the way for scientific endeavor . He founded the Milesian School of Natural Philosophy, developed the scientific method and initiated the first Western enlightenment in Philosophy. He was highly esteemed in ancient times and a letter cited by Diogenes Lacretius and purporting to be from Anaximenes to Pythogoras , advisor .

The writings of Thales include a variety of subjects: water as the primary principle of nature, Mythology, New ideas about earth, earth as floating on water, Spherical earth, Earthquake theory All things full of God, Astronomy, Wclipses, Discovery of Seasons, Diameters of the Sun and the Moon, Ursa Minor, Mathematics, Theorems, Crossing the river Halys.etc.,

Thales is considered as one among the seven sages of Greece- Plato's Protagoras listed these seven names as a man's ability to utter such remarks (notable, short and compressed) is to be ascribed to his perfect education such me were -

Thales of Militus, Pittcus of Mitylene, Bias of Priene, Soloman of Athens, Cleobulus of Lindus, Myson of Chen and Chilon of Sparta.

To be continued...

Thoughts of Gurudev :

"I am a firm believer in the manifold activities of a nation, supplementing, instead of contradicting one another. I hold that when a nation rises, it rises from all points of view. The history of England at the time of Elizabeth, or the history of Maharashtra at the time of Shivaji, amply bears out the fact that when a nation rises, it attempts all enterprises. We must have scientists as well as philosophers; men who go in for action, and men who sit down to contemplate; people who devote themselves to social regeneration as well as those who care for personal development."

(A Vindication of Indian philosophy and other Essays, Gurudev Ranade, p.182)

Activities of ACPR

The book ***"A Paradigm of Integral Human Development in the thoughts of Pandit Deendayal Upadhyaya"*** published by ACPR was released on 04. 11. 2020. The program was conducted by observing Covid-19 norms.

The function started with the floral reverence to Shri Gurudev Dr.R. D. Ranade and lighting of the lamp by the dignitaries. Shri. Kishore Kakade rendered an invocation song.

Adv. Maruti B. Zirali, Hon.Secreatary ACPR, welcomed the gathering with introductory note on Shri. Gurudev and the activities of ACPR. He acknowledged the help extended by Shri. Raghavendraji Kagawad in inviting dignitaries to this function.

Dr. Sandeep Nair of KLS GIT, Belagavi, presented an introduction about the seminar and the preparation of the book. He said, "The Secretary of ACPR Shri Maruti B. Zirali once met the Indian Prime Minister Shri Narendra Modiji at Belagavi Airport and briefed about Shri Gurudev Dr. R. D. Ranade and about ACPR. That resulted in the process of Indian Council of Philosophical Research, New Delhi, proposing two Conferences on Pandit Deendayalji's philosophy to be conducted by ACPR one being at Allahabad University UP and another at ACPR's Headquarters at Belagavi. This book is the reproduction of the proceedings of seminar conducted at ACPR, Belagavi". He also briefed the gathering about the excellent services rendered by Dr. I. S. Kumbar, former Professor of Philosophy, RPD College, Belagavi and Dr. Madhumati Kulkarni, former Professor and Head of Dept. of English, Gogte College, Belagavi and the present Chief Editor of *Pathway to God* journal, who edited the publication. The book was released by Shri Atulji Jain, General Secretary, Pandit Deendayal Research Institute, New Delhi. While addressing the gathering he remarked, 'upon stepping into the campus I felt the spiritual vibrations with which this place is charged. It gives me immense pleasure to release the book which contains the holistic views of Pandit Deendayal

Upadhyaya. The book released today will be a source of inspiration, source material for the students and researchers on Integral Humanism.'

Shri Su. Ramannaji Sr. Swayamsevak of RSS, who wrote the foreword for the book, spoke as the Chief Guest on the occasion. He recalled his association with Shri Guruji (The then Sarasangh Chalak) Shri Nanaji Deshmukh and Pandit Deendayalji. "The saanidhya (nearness) of these Great Souls made him more committed and humble", he said.

He opined that, "Deendayaalji was not only a thinker but also had a political role to play at the insistence of Shri Guruji. His politics was not power politics. Usually politics divides and culture unites. Panditji wanted the politics to unite. Opportunism in politics is a crime. Panditji was above all these. Today we have hundreds of political workers inspired by him. Late Prime Minister Smt. Indira Gandhi appreciated the thinking of Panditji's Integral Humanism". He said "the book is very valuable. It embraces all aspects of Panditjis thought. Integral Humanism of Panditji is a mission and a vision. For him "Bharat Mataki Jai" was not a slogan but a Raastra Mantra."

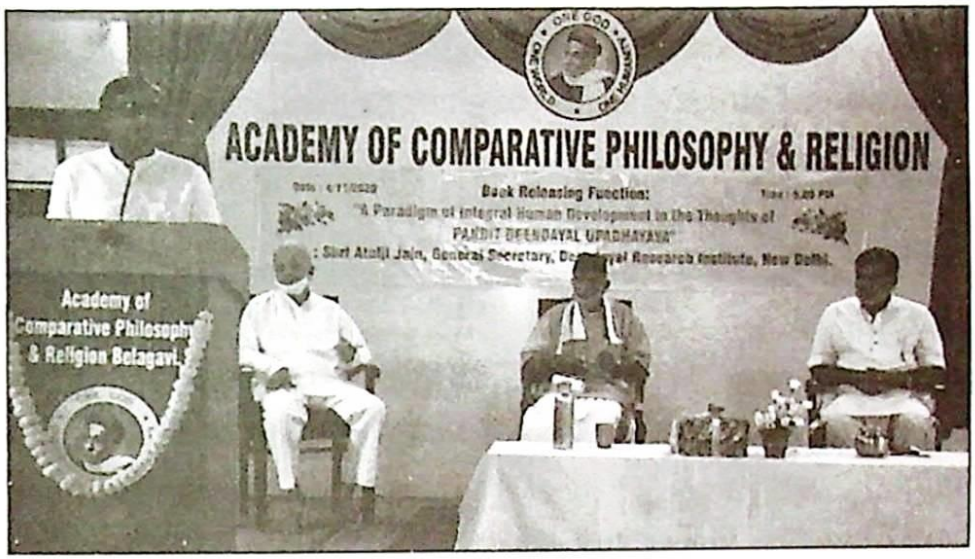
Shri Anil Benake Hon. MLA Belgaum North, the Guest of Honor, also the donor for this book, spoke on the occasion and said "Panditji lost his parents at a very young age and has seen the agonies of life. He was very smart and excellent student and always stood first to the class. He wanted us to protect ourselves from the onslaught of the Western culture. He introduced the concept of "Aatmanirbhrata and Antyodaya." He told that, Late Shri Shamprasad Mukharji said "as long as Panditji is there we can think of changing the map of India". He thanked ACPR and Adv. M. B. Zirali, Secretary for giving him the opportunity.

The function was compered by Prof. Swatee Jog, Dean HR, Bharatesh Global Business School, Belagavi. Sr. Adv. Shri. Ashok Potdar, Chairman, ACPR, proposed the vote of thanks. The editors of the book were honored on occasion by the dignitaries on the dias.

Hon. Shri. Abhay Patil, MLA, South Belagavi, Dr. Sushant Joshi, Shri. Ashok Dhond, Shri. Raghvendraji Kagwad, Shri. Vinod Doddannavar, Adv. Mutalik Desai, Shri. Parameshwar Hegade, Shri.

Krishna Bhat, Smt. Mangala Mathad, Smt. Vandana Joshi and other dignitaries attended the program. Mr. Surendra Shinde and Mr. Bhimasen Zirali of Unique Associates, helped in carrying out the program successfully.

The soft copy of *Pathway to God*, the quarterly Journal was launched by the digmtaries. Now it is available online.



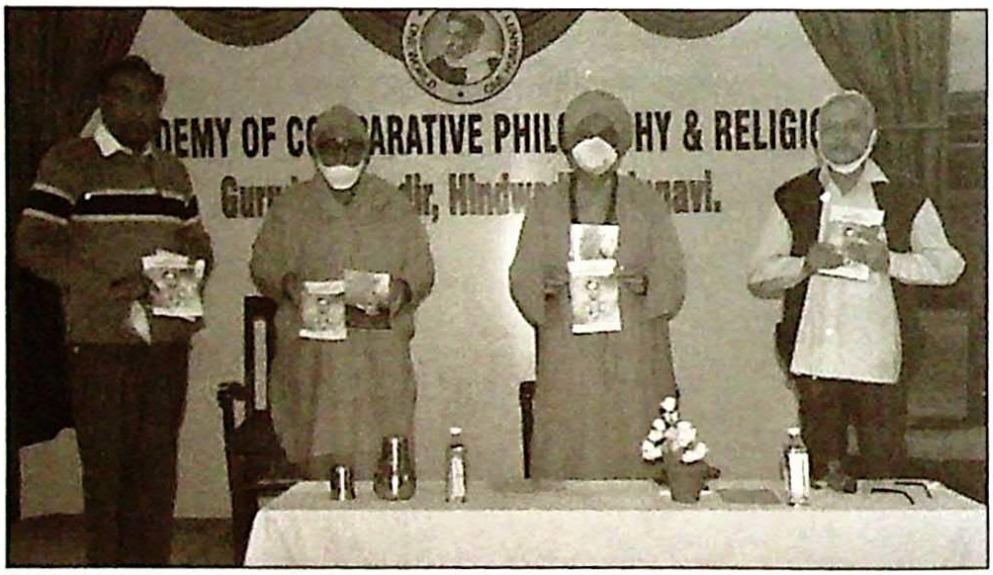
Adv. Maruti B. Zirali Secretary, ACPR welcoming the dignitaries at the book release function on 04. 11. 2020. Left to right Adv. Ashok Potdar Chairman ACPR, Shri Su. Ramannaji and Shri Atulji Jain are on the dias.

The book ***"A Paradigm of Integral Human Development in the thoughts of Pandit Deendayal Upadhyaya"*** was released by dignitaries. Left to right : Adv. Ashok Potdar Chairman ACPR, Shri Su. Ramannaji and Shri Atulji Jain, Hon. MLA Shri Anil Benake, Dr. Madhumati Kulkarni and Dr. I.S. Kumbar.

Book Releasing Function : 28.11.2020

"Shiva Sharane Shivalingavva" - The book in Kannada a reprint, written by Shri R.P. Kulkarni was released by H.H. Shri Shivalingeshwar Mahaswamiji of Nidasosi Maha Samsthana Ta. Hukkeri. The book was introduced by Dr. Gurudevi Huleppanavarmath. She spoke on the life and massages of Shri Shivalingavva Akka as narrated in the book and said, "She is the Gem of Swaroop Sampradaya and she the Role Model for devotion towards Guru and she is the source of inspiration for generations to come in facing hard facts of life and spiritual attainment."

H.H. Shri Gurusiddha Mahaswamiji of Karanjimath Belagavi graced occasion and blessed the gathering. H.H. Shri Shivalingeshwar Swamiji blessed and said, "As we earn money in life so we should spare some time for spiritual activities also. Hardships in life should give strength to face life. This is possible only when we are spiritually look at it and make the "Sadhana" of Pranayama and other Yogic activities." The function started with the "Anubhaava Geeta" by Shri Kishore Kakade. Shri Maruti B. Zirali welcomed and briefed about the ACPR and its founder.



"Shiva Sharane Shivalingavva" book release function on 28.11.2020. L to R.:Adv. Maruti B. Zirali Secretary, ACPR Shri Gurusidddha Mahaswamiji Karanjimath, Belagavi, Shri Shivalingeshwar Mahaswamiji Siddhasamsthana math Nidasosi Adv. Ashok Potdar Chairman ACPR.

ACPR Sponsored Programme on Bhagavdgeeta

The Bhagavadgeeta Karnataka Abhiyaana 2021 sponsored by Shri Sounda Swarnavalli Mahasamsthana Sirsi was observed at ACPR on 12.12.2020 by conducting Bhagavadgeeta District level recitation competition for highschool students. Forty six students participated in the competition and the prizes are distributed for the winners on the occasion and Akhanda Bhagavadgeeta was also recited by the students as a part of Bhagavadgeeta Abhiyan.

Prize Winners, Teachers and Organisers of Bhagavadgeeta Abhiyana sponsored by ACPR conducted on 12.12.2020.

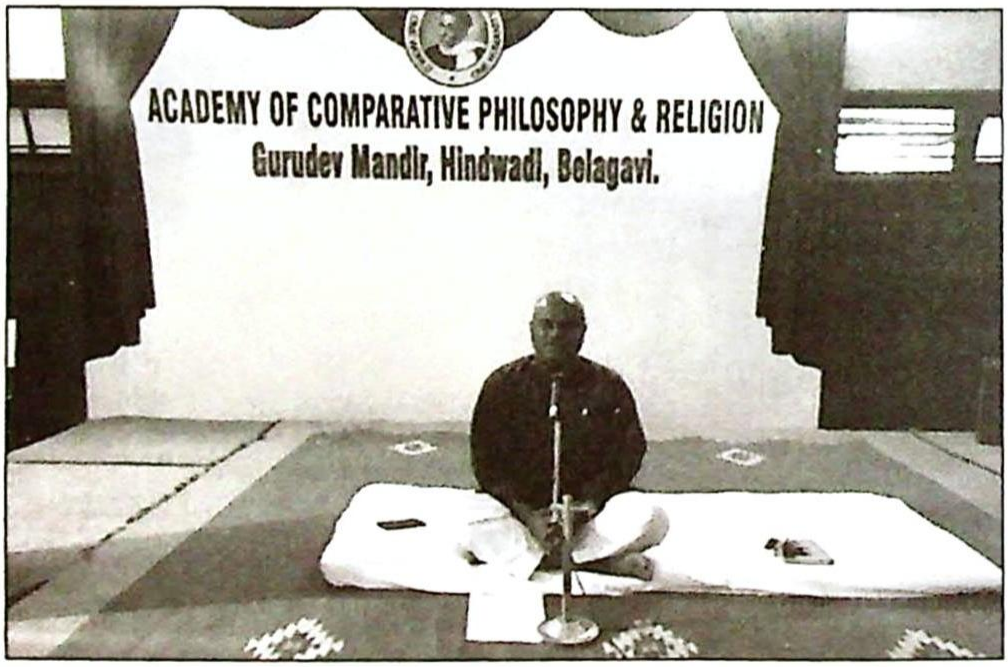
Recitation of third Adhyaya of Bhagavadgeeta L to R : Smt.Vasumati Hegde, Smt. Sandhya Bhat and Students of Santmeera High School Belagavi Dt: 12.12.2020.

Saturday Mystic Study Circle Programme

26.12.2020 : Shri Narendraji pracharak of R.S.S. Spoke on "D.V.G's life and massages". He said speaking about D.V.G. (D.V.Gundappa a Prolific Writer, Thinker and Journalist) is nothing but speaking about Himalayan Mountain by seeing its photo. We cannot explain the width and depth of 'D.V.G.'s writings unless we study it for years together. He narrated the hard facts and truths of life in a very lucid style and an apt analogy. His writings are from the bottom of his heart filled with life experiences."

He also said, "the life and experience of D.V.G. as he narrated in his "Jnapaka Chitra Shala" recreates the glorious history of his period and the glory of rational thinking to prevailed at his time. Those are the treasures which we have to cherish in our life."

Miss Shreevidya Zirali, High court Advocate presented "Vachana" in the end and the atmosphere was charged with high spirit.



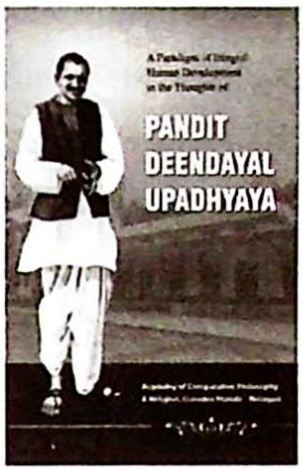
Shri Narendraji Pracharak, R.S.S. delivered his lecture at Mystic Study Circle at ACPR on 26.12.2020

Book Review-12

A Paradigm of Integral Humanism in the Thoughts of Pandit Deendayal Upadhyaya

(A Compilation of Research Articles)

Publishers- Academy of Comparative Philosophy and Religion, Belagavi
Total No. of Pages- XXVI+326
ISBN-978-93-5265-670-7
Price-Rs. 500/-, $6 5



Released on 04-11-2020 at ACPR

- Editor

The book under review is a compilation of the research papers presented at the National Conference on 'the Integral Humanism in the thoughts of Pandit Deendayal Upadhayaya' on the eve of his Birth Centenary held at ACPR during 21-23 May 2016. There are 28 research articles classified under five major themes viz.,

I. Metaphysical and Ethical Thoughts in Integral Humanism
II. Social and Economic Thoughts in Integral Humanism
III. Political Ideology of Integral Humanism
IV. Human Ontology and Value Pursuits in Integral Humanism
V. Science and World Order in Integral Humanism
VI. Pandit Deendayal Upadhyaya (1916-1968) was one of the greatest patriots who worked for the reconstruction of India. His contribution to politics, economics, society and nation building is immense which is reflected in his writings and speeches. His concept of Integral Humanism -Manav Darshan- holds a mirror to his concern for individual and society.

The book contains a Concept Note by Prof. S. R. Bhat who states 'Integral Humanism advocates simultaneous and integrated program of development of the body, mind intellect and soul of each human being which is a synthesis of the material and spiritual , the individual

and the collective , the microcosm and the macrocosm. Likewise it advocates integrated development of families, societies, nations and the entire cosmos.'

Article-wise central idea

1. The Philosophical under-pinnings of Pandit Deendayal Upadhyaya's Integral Humanism by Dr. Shreekala M. Nair aims at exploring the philosophical footings of Upadhyaya's theory and evaluates it in terms of Indian cultural heritage.
2. Humanistic philosophy of Sankardeva and Integral Humanism of Pandit Deendayal Upadhyaya by Dr. Jagdish Patgiri focuses on some main aspects of Deendayal's Integral Humanism and humanistic philosophy of Sankadeva.
3. The third article by Dr. Godabarish Mishra seeks realistic / Utopioan insights into the integral Human development of Pandit Deendyal Upadhyaya is devoted to the discussion of Deendayal's contribution to a meaningful co-existence with the celebration of differences which he calls as 'Integral Humanism'.
4. Metaphysical Thoughts of Integral humanism by Dr. I. S. Kumbar deals with exploration of metaphysical status Integral Humanism as advocated by Deendayal on the basis of individual, nation, atma, chiti, culture, pindand, Brahmand, the relation between individual, nation and the world.
5. This Article by Dr. Sanjeevkumar H.M. analyzes Deontology, the Age of Reason and the Indian intellectual traditions of Kant, Deendayal Upadhyaya and the notions of enlightenment and attempts Eurocentric notion of post-enlightenment rationality from the perception of the philosophical insights of Upadhyaya.
6. 'The Economic vision of Integral Humanism' by Dr. G. N. Mishra emphasizes that the whole economic philosophy of Deendayal is grounded in the concept of the integral man.
7. 'Rendering Management Education with the Concept of Integral Humanism' by Dr. Vishnukant Chatpalli attempts to apply the principles of Integral Humanism propounded by DDU through

contextualising, conceptualising the management education to suit all the stake holders to be in tune with the time.

8. Woman as an inseparable part of a modern society by Prof. Swati Jog aims at understanding the nuances of the crucial role that a woman plays in shaping cultures and at times defining the destinies of the nations.

9. Economic thoughts of Integral Humanism by Prof. Umesh Kale and Prof. H.H.Bharadi asserts Integral Humanism as a superior alternative considering the four objectives of Dharma, Artha, Kama and Moksha responsible for the development of mankind being a wide concept covering political, social, economic and philosophical approaches.

10. Dharma Rajya: an expansion of the idea of Pt. Deendayal Upadhyaya in the New light by Dr. Meenal Katarnikar discusses the notion of Dharma Rajya of Deedayal and the second part of the paper expands the contemporary dimensions of Dharma Rajya embedded in various closes of Article 51(A) of the Constitution of India.

11. 'Pandit Deendayal Upadhyaya's view on Reconstruction of India', a paper presented by Dr. S. Paneerselvem throws light on his contribution to political, social, economic and nation building.

12. 'Place of Deendayal Upadhyaya in Indian Intellectual Tradition : a Critical Appraisal' by Prof. Balganapathi Devarakond assesses the place of Deendayal in the light of various post-colonial, critical conceptions such as lack of originality, authenticity, secularity and mimicking and points out the unique plan of Deendayal in the modern intellectual tradition of India.

13. Political perception of Pandit Deendayal Upadyaya by Dr. Ashok Anikivi highlights Deendayal Upadhyaya's concept of Integral Humanism and its political ideology on the basis of the system of governance suitable for the Indian nation and its people for all -round human development.

14. The Political dimension of Pandit Deendayal Upadhyaya's Integral Humanism by Dr. Madhubala Kumari explains the concept of

Dharma, Artha, Kama and Moksha and other basic aspects of life in the background of Indian Philosophy for the good socity. It points out that all problems of society-economical, political, religious, educational, philosophical, intellectual, psychological and world peace can be solved by the Indian model of thinking and the thought processes.

15. 'Deendayal Upadhyaya's views on Bharatiya Culture' such as unity in diversity, mutual cooperation, principles forming the basis of civilized life, nature and principles of ethics four-fold aspirations of integrated individual in the light of his ideas as presented in his lectures on Integral Humanism are discussed by Dr. Gurudevi Huleppanavarmath.
16. Dr. Shubhada Joshi's 'Vedic, Integral Humanism and Arthashastra' deals with Dharmacentricity of the Vedic philosophy and analyzes everything as the manifestation of Rita, cosmic order, meaning of Dharma, Dharmarajya of Integral Humanism and Arthashastra are discussed at length.
17. 'The Values in Integral Humanism : a reconstruction' by Dr.R.I. Ingalalli depicts four values as objectives of humankind as most essential components of Integral Humanism,both moral and spiritual. They imply a paradigm of individual development.
18. 'Integral Humanism and Inclusive Education -A Value Orientation' by Dr. Sandeep Nair attempts to integrate values in the educational curriculum and pedagogy. It specifies the value orientation of education based on Integral Humanism.
19. The Concept of Integral Humanism: Eastern and Western Encounter presented by Dr. Sharayu Potnis advocates the concept of Integral Humanism as the doctrine proposed by Deendayal Upadhyaya and attempts to bring forth the Adwaita philosophy on the Indian and Western thinkers such as Ralph Emerson, Walt Whitman, Mahatma Gandhi, Vivekanada etc.,
20. 'Socio-Political Ideaology in the Integral Humanism of Pandit Deendayal Upadhyaya' by Dr. Prakash Kattimani and Mr. Arun Savatikai throws light on the origin of Humanism and Deendayal's

views on education as social responsibility for integral humanism.

21. The article, 'Shakti Vishishtadwita Darshana and Pandit Deendayal Upadhyaya's Integral Humanism -an Analysis' by Mr. Tippeswamy J.M and Prof. Dr. Shailaja H.M. deals with Vishishtdwaita philosophy and tries to explore its relation to Deendayal's Integral humanism.
22. 'Paradigm of Integral Human Development in the Thoughts of Pandit Deendayal Upadhyaya' presented by Dr. Sheshagiri Rao V.N. inquires into the circumstances and qualities that shaped Deendayal's Integral Humanism and asserts his life as a tribute to India.
23. 'Integral Humanism and a World Order- a Panasea for Future' by Dr. S.V. Kulkarni assesses the very paradigm and conception of integral humanism asserts that in every field of human activity, the vital movemnet is now in the direction of candid and explicit humanism.
24. 'Pandit Deendayal Upadhyaya's views on Integral Humanism and World Order' by Dr. Madhumati Kulkarni defines Integral Humanism and proceeds to analyse Pt. Deendayal's views on it with reference to Sri Aurobindo. The paper enlists the foundations of Integral Humanism, deals with the present scenario, ends with an optimistic note that Integral Humanism in practice refers to Civil society activism in the wider interest of the country and cultural tradition. However the applicability of Integral Humanism in the world order is left to the time to decide.
25. 'Integral Humanism of Pandit Deendayal Upadhyaya with reference to Adwait Philosophy' by Dr. Shailaja H.M., Prof. Kanakappa Pujari and Dr. Shivkumar G.M. presents Dharma as the basis and Moksha as the ultimate objective of humankind and society.
26. 'Social Philosophy of Integral Humanism' by Prof. P.V. Krishna Bhat explains Deendayal Upadhyaya's lectures delivered in Mumbai in 1965 as the first exposition of this philosophy which Bharatiya Janata Party adopted later as its political.
27. 'Ekatma Manav Darshan Adharit Jeevan' by Mr. Dilip Kelkar in Hindi analyzes Deendayal's Integral Humanism as a way of life and life style.

28. The last paper Integral Humanism of Pandit Deendayal Upadhyaya- a Philosophical Analysis by Dr. M.A.Jalihal furnishes a detailed picture of Deendayal's Integral Humanism.

The whole compilation contains thought-provoking and insightful ideas of Pandit Deendayal Upadhyaya and their relevance to the present society. All articles are scholarly presentations adding to the knowledge for knowledge-seekers.

The book is hard bound and elegantly printed. It is worth reading and preserving as a useful treasure for those who take up research projects on Deendayal Upadhyaya. It can be specially used as a reference book since UGC has recommended Universal Human Values as one of the subjects in its curriculum for Technical and Management institutions.

Love for Spiritual Life

A seeker once asked Shri Gurudeo: *"Sir! How should we awaken and intensify our love for spiritual life ?"*

Shri Gurudeo replied: *"To awaken and intensify our love for spiritual life, we should try to keep good company (Satsanga)- the holy company of saints and seekers. There is no means so simple and effective as that. It would ensure our steady progress on the spiritual path. Along with this, good-listening (satsravana), listening to spiritual discourses is also absolutely necessary. But we should listen with perfect attention, with complete concentration. In fact, we should be fully absorbed in listening and should not be conscious of anything else at that time. Reading is also included in listening. We should always employ meditative method in reading. It does not matter even if we read only a few verses at a time. But ours should be a meditative reading. We should reflect while we read. The idea should sink in our mind. It is no use simply skipping over pages after pages. In spiritual Sadhana, meditative reading proves to be very valuable and effective. While reading we should also try to remember the Name of the Lord. That would certainly enhance the utility of reading. All these factors would create a devotional atmosphere round about us that would ultimately awaken and intensify our love for spiritual life."*

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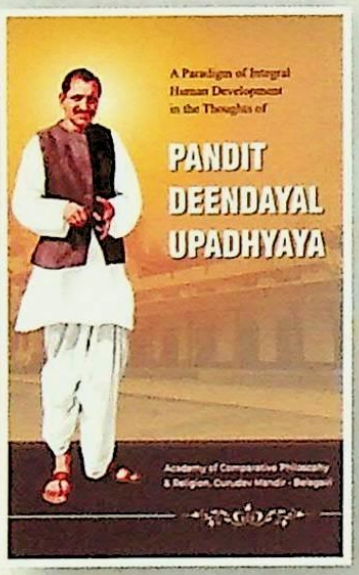
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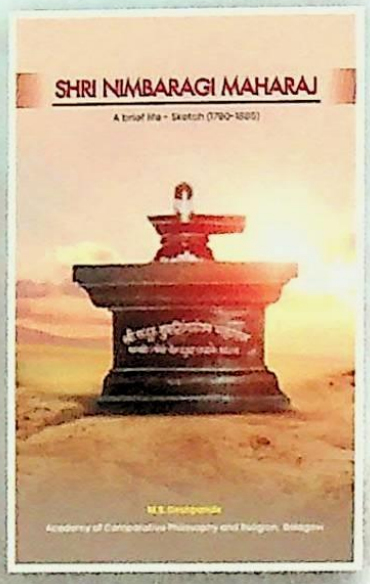

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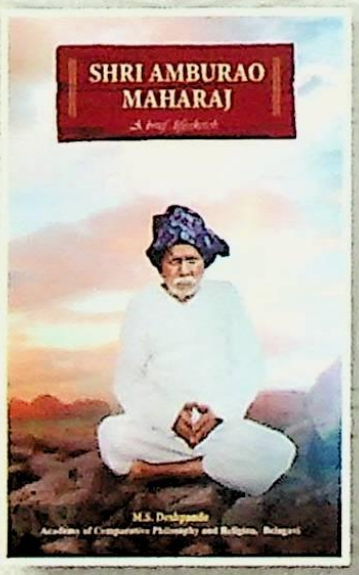

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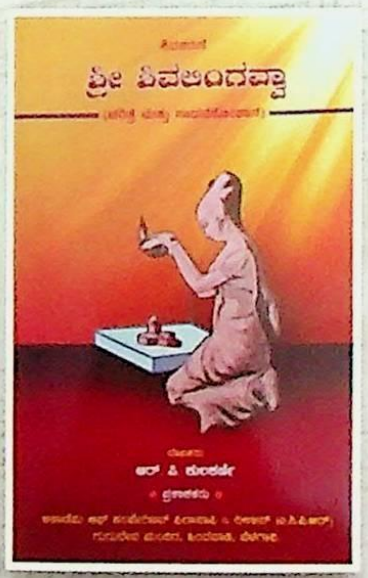

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